

THE OUTLOOK.

Following the signing of the bill by Governor Hill of New York taking away the right of the Board of Aldermen to grant street railroad franchises and giving it to the railroad commissioners, comes the statement of the comptroller of the State that he will authorize the needed expenditures for the prosecution of the boodle-aldermen interested in the

I. Let us first consider the case of

Heredity.

There is no question that a great deal of evil comes into our character and constitution by inheritance. It is a curious fact that skeptical philosophy and skeptical science every now and then change their base

to a noble manliness and womanliness, who some unaccountable perversity, go wrong and mortally wreck themselves in spite of all that is done for them. Just as there are exceptional instances of the contrary, whose early surroundings are wholly vicious, unexpectedly evolve reputable and excellent characters. Not unfrequently heredity works against environment, or the latter against the former, and neutralize one another; or, it may be, one may master the other; or they may co-operate either for good or for evil. Thus the descendant of virtuous ancestors, inheriting their traits, may be thrown into influences which prove too strong for his inherited tendencies, and so draw him into vice and sin; or, on the other hand, he may be born into a disreputable life; or, it may be, one of a bad family may come under the influence of such associations to rise above his native predispositions and become a person of high character and great moral power.

It is against this error that we wish to guard. It is not true that no matter how wicked we are, and how much we disobey God, Christ's righteousness makes up for our unrighteousness, and that it is counted to us as our own. Thus interpreted, would imply that the worse our conduct, the greater our salvation. It is true that grace includes the provision made for the pardon of sins that are paid for by all who truly repent and exercise faith in Christ. It is true, too, that "if any man sin, he has an Advocate with the Father, Jesus Christ, the righteous." But this is no commutation arrangement in virtue of which man may go on sinning because Christ has done enough to make up for all his offences and pay all his penalties. It is something calculated more than satisfaction for the past, and involved in this sacrifice of infinite love. No man's character *does* have something to do with his

There is one more thought of a practical character which I desire to impress upon all your minds. The regeneration and salvation of the individual is the work of the race is

Not a Process That Goes On of Itself and of Its Own Way.

The power that Christ gives is, as has been intimated all along, not a power extraneous to us, but a power allied, not to us at our consent. Our manhood is called into co-operation with the divine force working for our salvation, and it is only as we ascer-

That we recommend the Young People's Christian League in this city to be invited to take part in the annual meeting of the Epworth League provided that a majority of the societies represented at the Cleveland Convention take similar action.

That a committee be appointed at this meeting full power to call a convention of representative Young People's Societies in the First General Conference District, in connection with the annual meeting of the Young People's Christian League, to formulate and present at that meeting a basis, resolutions and plans as are necessary to perfect an organization of the First General Conference District of the Epworth League.

In accordance with the last resolution a committee was appointed as follows: Reva. W. P. O'Neil, Fickler, F. P. Farkin, J. M. Durrell, J. H. Tison and Messrs. G. F. Westburn and John Legg.

convention then adjourned.

WILLIS P. O'NEIL, Secy.

N. Y.

Miscellaneous.

OUR GRANDEST SOUTHERN SCHOOL.

BY BISHOP W. F. MALLALIEU.

FIFTEEN years ago last February, the writer of this article made a tour through the South. Nearly all our then existing institutions of learning established by the Freedmen's Aid Society were visited. Among others was that located in the city of Atlanta. In those days nearly, if not quite, all the Southern States were still under Republican rule. The Northern element was influential everywhere. Whatever may have been their shortcomings or misdeeds, the simple fact remains that from the Rio Grande to the Potomac they have left the impress of their energy and enterprise; and much, if not most, of the solid prosperity of the South is based upon the foundations laid in the ten eventful years that followed the close of the war.

In the winter of 1874, Atlanta was the busiest and most thriving city of the South. Chattanooga was just getting on its feet; Birmingham had scarcely been heard from; but Atlanta was the centre of interest. It had neither coal nor iron, nor any other great natural resources at its command. It was a city beautiful for situation among the hills of northern Georgia. It had been made the capital of the State by the Republicans; it was being made a railroad and business centre by the indomitable enterprise of a handful of Northern men. All about the city were then visible the fortifications reared during the war, and many traces were manifest in all directions of the terrible conflict which had been carried on for the defence and capture of this stronghold of the Rebellion.

The Freedmen's Aid Society, under the leadership of Dr. Rust, was almost invariably fortunate in the selection of sites for its schools. In fact, Dr. Rust was often heard to say that he had never made a mistake when he located one of his schools on the site of a rebel fort. In the case of Atlanta, our first school for the freedmen was planted in the heart of the city. I visited it, and found it accommodated, but very poorly, in a rude, cheap, two-story wooden building. The pupils were packed and crowded together almost to suffocation, but they were hard at work with the mysteries of the alphabet and spelling-book. It will be remembered that at this time Gilbert Haven was resident Bishop of Atlanta. He had been Bishop for less than two years, but in that short time he had traveled widely in the South, and was planning and working with inspirational energy for the uplifting and enlightenment and salvation of the colored people. He saw the possibilities of the new capital city of the great empire State of the South. He realized the importance of the hour. He had the prophetic instinct, and so he looked forward to the future while he was not careless of the present.

In his looking about he had discovered a vast tract of unoccupied land to the westward of the young and growing city. Perhaps he was mindful of the fact that all cities, when not prevented by natural obstacles, usually if not always grow towards the west, and so he turned his thoughts to the west. The location that interested him was not more than two miles west of the central depot, which was then in the very heart of the city. Bishop Haven was in the city at the time of my first visit already referred to, and he insisted we should go out together and view the territory he was prospecting. The horse-cars took us out a part of the way, the remainder of the journey we trudged along on foot. The ground was bare, and the fields were brown, and the sunshine of that February day in the South was full of warmth. For a whole afternoon we walked over barren stubble fields, through the woods, among the old fortifications, visited a half-dozen springs of sparkling water, and especially viewed the landscape reaching far away in all directions, with the famous Kennesaw and Stone mountains and other bloody battle-fields in full view. If nothing had come of all the tramping, it would have been a joyful and blessed lifelong memory to have spent those hours with the great-souled Haven. But he said, "I can buy ten, or twenty, or five hundred or more acres of this land from ten to twenty dollars an acre. What shall I do about it?" It is always easy for those who have no responsibility and little experience to give plenty of advice, good, bad or indifferent, as the case may be; and, having the qualifications as above stated, I said, "By all means secure all the land you can get at the prices named;" all of which he proceeded in due time to do, and which he probably would have done, advice or no advice, or opposing advice, for if there ever was a man who knew a good thing when he saw it, that man was Gilbert Haven. The wisdom of his action is seen to-day by the most careless observer. The four hundred acres more or less that he bought for something like \$15,000, is now worth not less than \$500 per acre in the aggregate, or \$200,000 for the whole. There can be no reasonable doubt but this value would double within the next five years, making the whole worth \$1,000,000, and five more years will double the value again, so that in all probability the land that Bishop Haven bought in 1874 for the sum mentioned, in 1900 will be worth \$1,000,000, and it may be worth even more than that.

It is an inspiration to stand near the centre of the present campus and look straight away for a distance of two miles along the broad and magnificent Capitol Avenue and see in the distance the towering dome of the State Capitol. It is just at this point that it is proposed to erect the Gilbert Haven Memorial, which shall have a lofty tower piercing the sky, a thing of strength and beauty, while the body of the building shall have a chapel with seating capacity for twelve hundred, with various attached offices, chapels, and rooms for special society and university purposes. Hitherto no building on the campus bears the man's name who made this institution what it is. The delay will be atoned for when the building now dreamed of and talked about shall become an accomplished fact.

At the present time the buildings are Christian Hall, Warren Hall, the Theological Hall, or Gammon Hall, the Hall of Industries, and the new, commodious, elegant fire-proof library. These are all large and substantial brick buildings, worth probably not less than \$150,000, and possibly with their furnishings worth even more. Besides these buildings there are five large and more than comfortable houses for the professors, with a group

of cottages for married students; and last, but not least, the Thayer Model Home for young women, where about twenty picked young women are trained in all the arts of housekeeping and home work for women. What Gilbert Haven dreamed we do not know, but wonderful things have already come to pass as the result of his care and foresight and unflinching faith; and greater things are yet to be.

The new Library building of the Gammon Theological Seminary was dedicated by appropriate services on Tuesday, May 28. The donor, Rev. E. H. Gammon, was present. He has already spent about \$50,000 in buildings, and endowed the Theological Seminary with a round \$200,000, and is planning to do a good deal more. He hails from Maine, but his throat failed and he could not preach, so he went West, and God prospered him in business; and now, like a good steward and a sensible man, he is the executor of his own will. And happy to say, his wife is an enthusiast in regard to giving to this great cause, which is God's cause—the elevation of the down-trodden and poor of this South-land. And let it be remembered that these halls of learning are open to all comers of whatever race or color. How singular that men from Maine, the Kimball, built the Capitol end of the town, and now another Maine man crowns with more of power and glory these western slopes than can ever rest upon those where politicians and law-makers toll and struggle.

Rev. C. H. Payne, LL. D., corresponding secretary of the Board of Education, made the dedicatory address. It was a wise, carefully-prepared, and exceedingly eloquent discussion of vital themes connected with the development of the educational work in the South. The day of dedication will long be remembered as marking an era in the history of this centre of Christian learning. The new Library is for all, and it will not be many years before it will be one of the very best south of the Potomac. The light of better days breaks through the clouds. There is hope for the South, for all the people of the South; but, as never before, the Methodist Episcopal Church needs to stand by what she has done, and with audacious faith push her victories everywhere.

CENTENNIAL HYMN.

(On the preaching of Jesse Lee under the Old Elm, Boston Common, July 3, 1875.)

BY REV. E. STUART DEET.

O grand old tree, thy fame has spread
O'er many a shore and sea,
And many a weary heart and head
Have found repose with thee.
Beneath thy boughs a prophet stood,
His face was all aglow,
With tongue of fire he warned, he wooed,
One hundred years ago.

Thy leafy aisles have heard the tread
Of hosts in armed array,
Their great commander at their head—
That was a grand display.
But Jesse Lee no legions led
Against a mightier foe,
Yet at his word the demons fled
One hundred years ago.

Unseen, unheard among the throng
Moved One divinely fair;
To make the prophet bold and strong,
The Son of God was there.
"Salvation full, salvation free,
Let every sinner know!"
These were the words of Jesse Lee
One hundred years ago.

Still nearer press the circling ranks
Around the stately tree,
Their grateful looks express their thanks:
"This mercy is for me."
"Flee to the cross, O sinner, flee,
And peace and pardon know!"
Rang out the voice of Jesse Lee
One hundred years ago.

The prophet's voice is heard no more,
Nor seen the circling throng,
But wafted from the unseen shore
We hear the victor's song.
And through the melting mists we see,
In vestures pure as snow,
Him who on earth was Jesse Lee
One hundred years ago.

Hushed is the prophet's tongue of fire,
And yet he speaketh still,
While millions move by him inspired
To do his Master's will.
A burning spirit, strong and free,
His words still spread and grow—
The words proclaimed by Jesse Lee
One hundred years ago.

BALTIMORE CONFERENCE LETTER.

The heated term has now fairly set in with us. Of this we need no better evidence than the size of the average congregation. We have learned to expect a falling off in everything in relation to church matters in summer, and are never disappointed. Prayer and class-meetings especially suffer. The latter, however, in many of our churches, are past the point of suffering. The coma of death has set in. Nevertheless, one of the presiding elders at the last session of our Conference reported that seventy-five per cent. of the church members on his district attended class-meetings either regularly or occasionally. This is certainly better than an average showing. The tendency out of town seems to increase every summer. As soon as the public schools close, the exodus begins. It really presents a serious problem to some of our churches that are almost depopulated for several months of the year. To adapt our services to these conditions, so as to prevent an absolute cessation of interest, requires more than ordinary tact and wisdom. A few of the churches dispense with their evening service altogether; others change the hour to twilight; while others plod along in the old ruts with a mere handful of worshippers.

The various camp-meeting associations are shaping their plans for the summer campaign. Emory Grove will be under the management of Rev. L. T. Wideman, who has conducted their religious services for a number of years past. The annual excursion to the grounds took place this week, when several hundred Methodists repaired thither for the purpose of selecting lots and making other preliminary arrangements. The camp begins Aug. 8, and will close Aug. 22. Many families, however, go out as early as the middle of July, and remain until September. Washington Grove, the principal camp for the accommodation of the Washington churches, will be held about the same time, and will be in charge of Rev. Dr. Kelley, presiding elder of the district. These grounds have gotten to be almost wholly a place of summer resort. The

camp-meeting feature is subordinate, but the services are always profitable, and result in more or less ingathering of souls. The management has changed this year, the following officers having been elected at their annual meeting: Hosea B. Moulton, president; Warren Choate, secretary; L. T. Worthington, treasurer. The Summit Grove Camp, near New Freedom, Penn., is also attended by many of our Baltimore people. This begins Aug. 1 and closes Aug. 13, and will be in charge of Rev. G. W. Hobbs, pastor of South Baltimore station.

As predicted in my last letter, the high license movement has already been inaugurated, and is gaining widespread interest. The Baltimore Preachers' Meeting has spent one or two sessions in discussing it, and will consider it again on Monday week. The pastors seem to be about evenly divided. Among the advocates of high license are Rev. W. S. Edwards, D.D., and Rev. S. A. Wilson, while the uncompromising prohibitionists are voiced mainly by Revs. Geo. Bacon and W. T. D. Clemm. The former takes the ground that the question of "license" *per se*, is not before us. We have that already. The question is, whether we shall so regulate and restrict the traffic as to reduce to a minimum an evil which we cannot wholly eradicate at this time; while on the other hand, high license is held to be a "delusion and a snare" that will not accomplish the end sought, but will set back the cause of prohibition for twenty years. It appears that by far the greater number of prominent merchants and business men are in favor of high license as a half-loaf compromise, while Cardinal Gibbons has also thrown his great influence with his people in its favor.

The Commencement of Centenary Biblical Institute was held at the Metropolitan M. E. Church (colored) of this city on Thursday evening, June 13. The work that is being done by this institution is a noble one, and commends itself to the sympathy and support of every loyal Methodist. The editor of the *Baltimore Methodist* complains that "Our Baltimore people, one-third of whom are Methodist people, excuse themselves from taking any interest in what is confessedly one of the most important works being done in the land," and expresses the hope that "they may make their excuses good in the day of judgment." Rev. Dr. Wagner, who has recently been elected president, has made a splendid impression, both as an exhorter and preacher, and is always acceptable in any of the pulpits of our Conference. Certain it is, if Dr. Fryneger's complaint is well grounded (and that can scarcely be denied), our people ought to remove the cause for it. They cannot afford to allow their political proclivities to interfere with a manifest duty to a race whose future presents as great a problem as confronts us to-day. But this section has not yet entirely wrenched itself loose from the prejudices engendered by the war. There are sore spots that we have to walk around even in our pulpits, or if trodden on ever so lightly will cause a wry face, and possibly an unmistakable remonstrance. But time is a great healer, and maybe even these wounds may heal without needing to be further cauterized.

A few weeks ago, Mrs. Ann M. Speake, mother of Rev. W. F. Speake, presiding elder of the East Baltimore District, passed peacefully to her reward above. She was certainly one of the oldest members of our church in all this region. She was eighty-five years old, and had been a member of the Methodist Episcopal Church for seventy-nine years. At least two of our preachers will take European trips this season: Rev. J. G. Webster, of Madison Avenue Church, who goes with Mr. German Hunt, a prominent layman of his church; and Rev. Page Milburn, whose traveling companion is his father-in-law, Wm. R. Woodward, esq., a distinguished lawyer of Washington. We wish them bon voyage, and a safe return.

N. B.

THAT "MAINE CONFERENCE TEMPERANCE REPORT."

UNDER the above caption, Rev. F. C. Haddock calls attention, in the *HERALD* of June 12, to what he considers an error in the report of the committee on Temperance as published in the Minutes.

In reply, let me say, first, that it is the province of the Minutes to print the reports, not as presented, but as adopted. Individual opinions are well in their place, but the Minutes contain the Conference action. A glance at the Conference Minutes of past years will show that the custom is to print only the reports as adopted. Thus, on page 23 of the Minutes for '83, the temperance report is introduced with these words: "The report on temperance was taken up, and after further amendment, was adopted." What the original report was, is not indicated. The same fact appears on page 28 of the Minutes for '88.

2. While the first resolution submitted by the committee is not printed in the Minutes, it is clearly stated that the first printed was a substitute offered by Rev. John B. Lapham, and adopted by a Conference vote of 41 to 29. So if the reader of the Minutes does not know what the first resolve offered by the committee was, he does know that the first resolve printed is a substitute for that reported by the committee. The report, then, is not printed because the committee signed it, but because the Conference adopted it, and the responsibility of the committee ended when the Conference acted upon their report.

3. The substitute and its adoption are characterized as (1) "a retreat from the position of last year;" (2) "evasive and elastic;" (3) "not square and fearless;" (4) "and it was confessedly offered and adopted for the reason that the first resolve [of the committee] might commit the Conference to the third party," etc.

This language is strong, and the charge made is sweeping. The Maine Conference has grown cowardly, evasive, and elastic in its utterance, and is not square! Had Bro. Haddock stated all the facts connected with "that temperance discussion," his statements above quoted would have appeared in all their absurdity and unfairness.

When the report on temperance had been read, Rev. M. C. Pendexter offered a substitute for the resolutions, and made a speech. In that speech he opposed the resolution offered by the committee on the ground that a similar resolution adopted at the previous session of the Conference had been lived up to by only a few members of the Conference, and those who had lived up to that resolution

had done so in the face of persistent opposition from brother ministers, yea, even from some in high places! He clearly and emphatically intimated that the only way to keep that resolution was to vote and act with the third party, and charged those who had not so voted with being false to Conference action as set forth in that resolution.

I called the Conference's attention to these intimations of Bro. Pendexter; and my statement being several times called in question by a brother, I re-affirmed the statement as often as it was questioned, and in open Conference requested Bro. Pendexter to correct me if I was in error, offering him the floor to do so; but neither then nor during the session did he deny my statement.

Rev. K. Atkinson, the chairman of the temperance committee of 1888, and the person who presented the resolution in question at that session, affirmed, in the temperance discussion of 1889, that the resolve in question was offered by him in 1888 with the intention of committing the Conference to the third party!

These were the reasons which led the Maine Conference "to retreat from the position of last year," and to think that this resolve of the committee "might commit the Conference to the third party," and led to the adoption of a resolve that is "evasive," "elastic," "not square or fearless." In the face of such admissions, what need had the Conference "to look ahead to discover unpleasant results?"

Had Bro. Pendexter not made his speech, and had Bro. Atkinson not made the statement referred to, the resolution passed in '88, that was not, I presume, "evasive or elastic," but was "square and fearless," would have been passed without discussion.

W. F. BERRY.

CONVENTIONS AND ASSOCIATIONS.

Bible School Convention.

The Bible School Convention held at Bromfield St. Church, Boston, on the afternoon and evening of June 29, was well attended, and afforded a rare opportunity of listening to well-known specialists in Bible work. One hundred and eighty-four delegates were present from the Methodist Episcopal Sunday-schools of Boston and vicinity.

Hon. Lyman H. presided with his accustomed grace, and after the devotional exercises under the direction of Rev. F. K. Stratton, Dr. Twombly was introduced as the first speaker upon "The True Characteristics of the Bible School." In the first place, he should cease treating the Bible school as a school for childhood alone. Give the children a place, but not all the place. Bring the young people to the front and make them participants in the exercises. The school is for adults as well. We must make our schools people's schools. The instruction must be varied, the school properly graded. The Bible is a part of God's autobiography. We should recognize, above all others, spiritual endowments. The Bible school, properly supervised, is a people's theological school.

"Specific Measures for the Enlargement of the School," was the topic for the next speaker, Rev. C. L. Goodell. It is impossible to give any rule for all the churches. Mr. Moody's motto is a good one for reaching people, "Give for them." It was a great day when Andrew brought Simon to the Lord. A life like that of Uncle Cook, so recently crowned, who is said to have distributed 20,000 Testaments and tracts, is an illustration of what can be done in reaching people. Canvass your community; send out a circular letter signed by the pastor and superintendent. Advertise your meetings by printing a paper weekly. In business life the biggest trade will favor the best goods, so in Sunday-school life. Encourage the bringing in of new scholars by the use of practical method. The pastor should always be in the Sunday-school, and should have a class of his own. The pastor ought also to review the lesson for five or eight minutes either in emphasizing one thought or giving a running comment on the whole lesson.

An experience in a school of 1,200, the largest in New England, with a class of sixty-five young men, has deepened the conviction that we need more business method in our schools. The best methods are, however, but mere crutches. Give the scholars "Living Bread." The power of the Holy Ghost is the force desired. It is a comforting thought that while, during the last three years, there have been 500 additions to the Sunday-school under my charge as pastor, 300 have united with the church on probation.

In a brief discussion which followed, Rev. J. H. James spoke of the importance of adult work, and mentioned a school where 100 had been added to the senior department.

Prof. Perkins, a delegate from Temple St., and a regular attendant of four Sunday-schools, referred to his love for Bible study.

Dr. Twombly exhorted each school represented to double its numbers, and Dr. Bates emphasized the importance of bringing in the neglected classes and mingling them with our own classes.

Rev. S. E. Breen was next introduced, and was given the subject, "Local Mission Work for the Church and the School, by the School." Our basic principle is turning minds and hearts to Christ. Many in our schools to-day are unsaved. We are affected with the disease of far-sightedness. The tendency is prevalent to neglect quarters of our cities containing foreign population, and to devote our attention to those portions already many times covered by Sunday-school laborers. In the second place, there is great need of mission work in the school itself. Concentration for service should be our motto. It is a great mistake to spend so much time in receiving, and so little time in giving. The mistaken impression prevails in some cases that a child must grow up before he can be converted.

After a solo was happily rendered by Miss Addie J. Reynolds, of Lynn, the following resolutions were offered by Dr. Twombly:

Resolved, 1. That as the sense of this convention, the formation of an association of Methodist Sunday-school superintendents and pastors of Boston and vicinity would be highly useful to our cause.

2. That a committee of seven be appointed to effect such an organization if they find it practicable.

The following were appointed: T. C. Watkins, I. H. Packard, L. B. Bates, E. M. Taylor, W. H. Chadwick, M. C. Beale, Wm. W. Keyes.

After a suggestion from Rev. J. D. Pickles concerning the danger of falling to recognize the good work already done by our teachers, the next address was given by Rev. W. P. Odell upon "The Conversion of Members of the Bible School." The Sunday-school ought to be an evangelistic agency, the nursery of the church, for the following reasons: 1. Our theology commits us to that course; 2. It is the most practical, readiest and easiest way of building up the church. We should emphasize the importance of early conversion. It is safe to say that more than 50 per cent. of our membership are converted before twenty years of age. Bishops Bowman and Wiley were converted at the age of ten, Bishop Mallalieu at a boy, and Bishop Foster began preaching at seventeen. Prejudice the children for righteousness. In character, workers in the Sunday-school (1) should be thoroughly in earnest; (2) should represent the religion just as it is, the brightest and sunniest part in the world; (3) should devote much time to prayer. Outside methods are important in making the acquaintance of children and young people, but they must be associated with frequent prayer and class-meetings. The aim of each service is conversions. For the last three years, fifty each year have been promoted from the Sunday-school to the church under my charge. United families should be our prayer.

The last speaker of the afternoon was Rev. George A. Crawford, who presented some methods for "Securing Better Teaching in the Bible School." Teach-

ers should appreciate the dignity of their work. The primary classes require the most skillful teachers. Again, there should be an appreciation of the importance of the work. The teacher should know God and should have a personal experience. In the third place, the teacher should have a thorough knowledge of God's Word, not more about it, but more of it. Lastly, there must be careful preparation, both of an intellectual and a spiritual nature.

The evening session began promptly at 7.45 with devotional exercises conducted by the pastor of the church, after which Rev. J. F. Clymer was introduced to speak upon "The Model Bible School." He began with a series of negatives: (1) The Sunday-school is not primarily a singing-school; (2) It is not a Sunday social; (3) It is not a circulating library; (4) It is not a magnetic gymnasium for the display of the power of one man; (5) It is not a literary bureau for the getting up of Sunday concerts; (6) It is not an adjunct of the church, but a component part of the church; (7) It is primarily a nursery of the church, but the whole household should be found there. Great pains should be taken in classification. The entire school should be graded according to the ability of the pupils. It should be under the direction of the pastor as commander-in-chief, the superintendent being his assistant. A week night should be devoted to a normal class composed of teachers, under the pastor's instruction, but he should not be confined as a teacher of any one class in the Sunday-school. Above all, the sole purpose of the work should be borne in mind, viz., the salvation of souls. How may your ideal of the model Bible School be reached? 1. By living with God. 2. By living for your pupils.

The convention was well favored with a finely rendered solo by Mrs. Wm. H. Converse, of Malden, after which Rev. J. W. Hamilton, D.D., was announced as the last speaker of the evening, his subject being, "The Attendance of the Bible School at Church." Dr. Pennington once said that he had no idea there was so much in the Bible until he came to study it especially for the preparation of a sermon. The Bible School would better remain where it is if the Bible is not largely used at church. The preacher is pre-eminently the Bible teacher. The Bible is not associated alone with sickness and death, but with life, active business life. The Bible is to be revered for its age, for the inspiration it furnishes all classes, and for the place it occupies in philosophy, poetry and all literature. How shall it be read? Not alone for its history, its poetry, or elegance of diction. The higher criticism deals with literary characteristics; you have to do with spiritual elements most of all. The study of the Bible belongs with worship. The school should be under the control of the church. The members of the school can be personally induced to attend the church services by proper methods. Let the preacher himself be a thorough Bible student, able to call to his aid help, and he will make the service attractive for all Bible students.

In closing this brief report of a convention so highly successful, special words of commendation are due to the committee of arrangements, of which Rev. L. W. Staples was chairman, and to Dr. Twombly, who has been largely instrumental in arousing public sentiment for more aggressive Bible school work.

A. M. CROSON, Sec.

Springfield District.

The annual meeting of the Sunday-school Association was held in the Trinity M. E. Church, Springfield, June 11. Prof. J. H. Pillsbury, the president, greeted those present with a few pleasant and appropriate remarks, in the course of which he dwelt upon the importance of these meetings as a source of inspiration and enlightenment. He emphasized the importance of the Sunday-school as a missionary agency. Rev. C. M. Malden, of Northampton, then spoke upon "How to Read the Bible." His address was highly received. The discussion which followed was participated in by Revs. Heath, Fisk, T. C. Martin, Dr. Rice, etc.

The convention met at 2 p.m., and the following were elected officers for the ensuing year: President, Judge L. E. Hitchcock; vice president, Rev. T. C. Martin; secretary and treasurer, Prof. A. U. Russell; executive committee, Rev. G. H. Clarke, Rev. W. R. Newhall and Mr. I. B. Allen.

Rev. G. H. Clarke, of Chicopee, gave a forcible address upon "How to Prepare the Sunday-school Lesson." He made the following suggestions: 1. Study the Bible text and seek to learn at first hand what it means. Read the parallel passages. Write out a series of original questions. 2. The lesson helps. Read everything which you can find which bears upon the lesson. 3. Become familiar with the lesson, so that you can teach or recite it without any assistance from the lesson help. Thus far these directions apply to both teacher and scholar. As a teacher, one should prepare with his own class in view and seek to accommodate his teaching to their wants. Seek illustrations to impress the truth—if possible, original ones. In all teaching we are to seek above all things the spiritual well-being of scholars. You say that such preparation requires time. It is true. But is it not time well spent? It will give you great satisfaction either as teacher or scholar to know that you are thoroughly prepared.

Rev. Wallace McMullen, of Springfield, spoke upon "Silent Fervors in the Sunday-school;" among which are: 1. The place of meetings. If we cannot afford modern conveniences, we may have comfortable seats, plenty of sunlight and fresh air. 2. Every school should have a well-selected library. 3. The scholars. Large numbers in themselves are an inspiration. The old people should be invited, and will help keep the young. 4. Officers. They should be prompt and regular in attendance; should cultivate intellectual and social sympathy with the other members of the school. The pastor should be a real force, but as pastor, not as teacher. Several brethren discussed the points made by the speaker.

Judge L. E. Hitchcock, of Chicopee, outlined a course of supplementary work. He said: What shall be taught? The Bible is, of course, our text-book. Fundamental Scriptural truths should be emphasized. We find opportunity during the regular course of Borean lessons to teach morality, temperance, and general benevolence. But more is necessary if we expect to make the child an intelligent Christian and denominationalist. His needs instruction in church history, polity, etc., as well as in general sacred truth. This is best done by the pastor and superintendent laying out a scheme of work and then assigning it to the teachers to teach their classes. The course should be graded and progressive. Reviews should be had at least once a quarter. Thus the scholar becomes able to give an intelligent reason for his relation to a particular denomination. The time should be the best five minutes of the session. A resolution was presented by Dr. Bates and unanimously adopted, requesting the general committee to arrange for the temperance lesson to come on some other than review Sunday.

At the meeting of the Methodist Episcopal Social Union of the Connecticut Valley, a large company sat down at the tables spread in the spacious vestries of the Trinity Church, Wednesday evening. After doing full justice to the tempting dishes set before them, they were regaled for the rest of the time by speeches from the following brethren: Dr. W. Rice, the president, spoke of the facts suggested by the year; that our church was the first to recognize formally the infant government, and also the first to send delegates to Washington after his inauguration. He then introduced Rev. W. I. Haven, of Boston, as the first speaker. The theme of the evening was, "Young People's Societies," and our brother very forcibly and eloquently presented the claims of the Epworth League. Youth, said he, is a distinctly recognized period of life, distinguished by its own peculiar characteristics from childhood and middle life. It is the period when responsibility rests lightly on one, when the life is moldable, easily influenced by the pastor and older members of the church. Because this is so, young people should be helped to train themselves in vision and in service. They must learn to see God, to learn His disposition toward them. This means the waking up of the intellectual nature. They will

see God in the Bible, in church history, in our own church history. Here the speaker emphasized the importance of cultivating a love for our own church—not a bigoted, but a broadly charitable affection, which leads us, while respecting others, to love our own supremely. Training in service should include the training of the lips to praise God and all the powers for active Christian work in church and community. Such a society ought to be denominational. Methodists should belong to their own society. The society bristled with telling points and sparked with wit. It was heartily applauded both during the delivery and at its close.

Rev. C. A. Littlefield, of Springfield, gave a review of the works of the Cleveland convention, and Rev. T. W. Bishop spoke a few pleasant words to his old friends and acquaintances. The whole evening was characterized by genuine Methodist hospitality and fraternity.

Springfield District Ministerial Association was held at Trinity Church, Springfield, June 15. The devotional services were conducted by Rev. W. Townsend, of Warren. Rev. W. S. Fritch, of Holyoke, spoke upon "What shall be Done with the Converts?" Bro. Fritch is fresh from his thorough studies, and if we may judge of this address, we prove a valuable accession to the district. In clear and incisive language he discussed the importance of training the young convert, of the advantages of a probationer's class and of setting him to work. "The most nourishing meat for the young convert is labor," "Without doing there is no living," were dominant themes.

Rev. D. M. Hall, of Ware, another new comer, presented a very suggestive paper upon "The Importance and Method of Securing the Attendance of Children upon the Preaching Service." After dwelling upon the first part of the theme, concerning methods he said: The work is threefold. It centers upon the preacher, church members, and the parent. The preacher should love children. Love engenders love. He should interest himself in them, visit the home on the street, visiting the way school, etc. He should preach so that the children may derive benefit from his words. Church members should notice and interest themselves in the children. Parents should come and bring their children with them. Example is more potent than precept. They should also at home manifest a kindly spirit toward the church, not criticizing its services before the family. Children should be brought up to attend church as a matter of course. Parents ought to attend the Sunday-school, and thus blot out the distinction between it and the other church services. They should see that the children at home have correct training respecting the activities of the church.

At this point Dr. Bates presented the question of holding the camp-meeting over Sunday for the consideration of the meeting. The following resolutions were unanimously adopted: "Resolved, That we recommend that the camp meeting at Laurel Falls be held between Sundays."

Rev. W. I. Haven made some suggestions on "How Can the Epworth League Help the Pastor?" The League, he said, was a staff of officers, a compact body easily handled by the pastor. They can assist him, 1. In conducting special religious meetings; 2. By visiting; 3. By flower committees; 4. By distribution of papers; and 5. By running on miscellaneous errands.

After the collation, the afternoon session was opened with prayer by Rev. N. M. Cator, of Orange. The following officers were elected: President, Rev. W. J. Heath; vice-presidents, Rev. A. R. Nichols and N. M. Cator; secretary and treasurer, Rev. W. McMullen; executive committee, Revs. C. M. Hall and J. W. Fulton.

The meeting then listened to a very able paper by Rev. A. R. Nichols, subject, "Personality of the Soul in Relation to Freedom and Responsibility." Rev. W. C. Gordon, of Wales, spoke upon "The Source of the Apostle Paul's Heroism." During the day it leaked out that it was "Father" Gordon's 79th birthday. The brethren quietly made up a little purse and purchased a beautiful book and an address. At the close of his paper, Bro. L. White presented them to our aged and revered brother, who was much affected by this unexpected but highly-appreciated act of kindness. Bro. Gordon is upon his fifty-sixth successive year of active ministerial life, but is as young in spirit and vigorous in thought as ever.

MANUSCRIPTS.

White Mountain Ministerial Association.

The White Mountain Ministerial Association held its first meeting at this Conference year in the little village of Monks, N. H., June 12-13. The exercises were held in the Methodist church, the only church building in the town, recently built and dedicated as a result of the skillful and vigorous labor of the present pastor, Bro. E. C. Langford.

A good number of ministers were present to organize at 10.15 Wednesday morning, the 12th. Presiding Elder G. W. Norris was elected president, and A. L. Smith, secretary. Agreeably to appointment, the symposium on "Salvation" was then begun, the "Compass of Salvation" being discussed, first, by C. J. Fowler. Its compass, according to his position, was the boundary of human need; and human need, deliverance both from sin as an act and sin as a state. The same view was emphasized by J. P. Frye, who followed upon the same topic, and by the completeness of Christ's salvation from the bondage of His bodily healing on earth. The next topic, the "Compass of Salvation," was presented by A. C. Coult, in the absence of the appointees to this branch of the symposium. Bro. Coult showed that the Lord Jesus Christ, the "Source of Salvation" was declared, by G. W. Buzzell, to be Christ, in His three offices of Prophet, Priest and King.

The hour appointed for preaching having arrived, Bro. Wm. Warren spoke to preachers and people present from John 17: 15.

At 1.30 p.m., after singing and prayer, the morning's symposium was continued. The "Necessity of Salvation" was pointed out by H. E. Allen, followed by the president, Bro. Norris. G. M. Curi, by invitation of the chairman, stated the "Evidence of Salvation," putting first in importance the witness of a Spirit. After singing and a season of testimony, Bro. A. C. Coult, presiding, presided over the session. The sermon was followed by more testimony, and these by a most profitable exercise in sermon-planning, which concluded the afternoon session.

In the evening, at 7.30, a solemn proclamation of the truth was given by Bro. Fowler, who preached from Mark 11: 22. The season of prayer following, under direction of Bro. Norris, was heart-searching and solemnizing.

Next morning, after an hour of prayer and testimony, the claims of prohibition as opposed to license (high or low) were earnestly presented by the following brethren: A. C. Coult, J. A. Bowler, E. C. Langford, J. P. Frye, H. E. Allen, G. W. Buzzell, G. W. Norris.

At 11 o'clock Bro. Allen preached with enthusiasm from Malachi

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Zion's Herald.

WEDNESDAY, JULY 3, 1889.

[Entered at the Post-office, Boston, Mass., as second-class matter.]

We print this week on the first page the able and scholarly sermon of Dr. George M. Steele before the graduating class of Wesleyan Academy, Sunday, June 16, on "Hereditary Environment, Grace."

On the same page Hon. Neal Dow sends a ringing note of alarm in "The War Between Heaven and Hell," rebuking the religious press for half-heartedness.

Bishop Mallian writes encouragingly of "Our Graciously Southern School"—the University at Atlanta, Ga.

Our regular correspondent discusses matters of interest in Baltimore, with a word of commendation for the new president of the Centenary Biblical Institute—Dr. Wagner.

Rev. W. F. Barry replies at length to the recent criticisms of Rev. F. C. Hallock upon the "Maine Conference Temperance Report."

Dr. Payne devotes over a column to a refutation of the recent article by Dr. Whitaker on the general subject of the Board of Education and the Conference Educational Societies.

The family page, besides original and selected poetry, "Thoughts for the Thoughtful," Art Notes, Health Hints, Selected Recipes, and short articles, has a discriminating and comprehensive paper by Dr. Mark Twain on "The Children's Hour," a delightful story for the children by Sally Campbell entitled "Pony," and a pleasing sketch of "The Touch of a Flower"—reprinted from an exchange.

Attention is given in the editorial columns to "The Nation's Birthday," the late Mrs. R. B. Hayes, "The Modern Ascetic," and "The Cenotaph of the Press," with comments on letters, personal and otherwise.

Three columns on the second page are devoted to reports of associations and conventions, in addition to those on the 5th and 8th.

THE NATION'S BIRTHDAY.

We cannot pass that day which marks the birth of this nation without calling attention gratefully to its paramount significance. It is especially fitting that the religious press note the day. The revolutionary struggle began with the fathers in the effort to secure religious liberty. This priceless boon was theoretically attained. It has never been enjoyed, however, in full fruition. To most people religious freedom means still only the right to others to think their thought.

The idea that the victory of our fathers included in it absolute freedom of conscience and of thought, has never been fully appropriated. Religious freedom, in practice, means that another has precisely the same right that we claim for ourselves. When understood and allowed, then we enjoy and grant to others our royal heritage. Such liberty has been the aspiration of patriots and martyrs for all time.

In Italy, Spain, Germany, indeed in fair England, in all Oriental nations, great souls sigh, struggle and die without it. This land alone has won it, and that natal day marks the era of victory. Shall we not pause, then, to utter devout gratitude to God for the conquest given to the fathers on that memorable day? And while at our devotions, shall we not determine, with larger charity, to allow to others the very same liberty which we anew vow to possess to the full?

THE MODERN ASCETIC.

From time to time the English papers give us glimpses of some of the reactions from the materialism which lately claimed the mind of Great Britain. Sometimes the disgusted materialist becomes ritualistic; sometimes he turns Catholic; sometimes, as either a Catholic or a High Anglican, he goes into some form of asceticism. It is not strange that in an age of such intense mental activity as ours the materialistic philosophy should sour and deeply disgust strong and candid minds. It is perhaps to be expected that in many cases this disgust should extend to the church under its worldly aspect, as an establishment and a hierarchy. Better read in Spencer than in theology, many an educated man who has become discontented with Spencer resorts to the Gospels only to read them in imperfect light, and with a predisposition to construe them as antagonistic to all the comforts and graces of our modern life. Asceticism has its texts and its logic—both wrenched more or less—and the new ascetic like the old one has his power for mischief in his deep sincerity.

Perhaps it is as well to point out now—for the doctrine of asceticism is by many believed to be real Christianity—many the defective Scriptural and logical basis of the other-worldliness which we are asked to accept as the rule of our Master. Doubtless Christ checks and blames our worldliness. We need constantly to remind ourselves of it. But that reproof and correction come to us, not because we are diligent in business, but because we are not fervent in spirit, and do not serve the Lord with our business. Asceticism condemns business and all its results. We ought not to trade and build churches, but to withdraw from the world and pray.

Elaborate argument is not in this case necessary. The ascetic in his cell must daily eat, and somebody must by business of some sort provide the food. The coarsest clothing makes the same demand. The ascetic of the early ages was simply an idle man maintained in life by the busy men whom he condemned for worldliness. It may mortify pride to beg for a livelihood, but some one's work supports the beggar. Facts like these are conclusive; there is no basis in life for asceticism. The logic of asceticism is suicide—that is the only way to avoid daily care for food and raiment.

The modern ascetic is in like case with his ancient brother. He becomes an idler to live upon other men's labors. The illogicalness extends to all modifications of the creed. If a man's unworldliness takes the form of scattering a fortune recklessly among the poor, he proves that it is a good thing to have a fortune to spend in that way, if that is a good way to spend a fortune. If he ought to have nothing, the poor ought to have nothing. If wealth is an evil, he should not pour that evil out upon the wealthy. If he can justify himself at all, he must begin by asserting that wealth is a good thing which he is bound to distribute. Evil things do not become good by division into small portions.

The depraved worldliness does not lie in the things, nor in our having the things, but in our absorption in them and in the possession of them, to the exclusion of spiritual interests and religious duties. Any conclusion from the teachings of Jesus which makes it literally wrong to labor for the meat that perisheth, binds us to commit suicide, unless, indeed, the elect may live by the labor of the non-elect. There is one kind of ascetic in the Gospels. He hid his Lord's one talent and got well punished for it. The good Samaritan had money to relieve the man who fell among thieves. Martha's thrift gave Jesus a home, and Mary her chance to sit at his feet. Martha's fault was not in having the home and caring for her household, but in allowing worldly cares to consume her life.

Nor do we believe that any attempt to draw a line through the things themselves will ever succeed, so that one may say, "This thing may be enjoyed by a Christian; the thing next it ministers only to sinful enjoyment." The evil of worldliness is the worldly spirit, not the diligent spirit nor the tasteful spirit. It is a materialism which is another name for atheism. The ascetic curses things which God has blessed.

MRS. PRESIDENT HAYES.

It was by this appellation that she was most frequently designated. She died, June 25, at her home in Fremont, Ohio, with her husband, daughter, and four sons at her bedside. She is too familiarly known and tenderly beloved in the circles of our denomination to require extended notice and eulogy. Praise is superfluous for a life so fragrant and spotless. Perhaps, all in all, she is without a peer in American womanhood as wife and mother. She was born, August 28, 1831, in the State in which she died and to which she was so much attached. She was a woman of notably strong character, with intellect well developed and remarkably well poised. Sagacious, judicious and prophetic, her counsel was most highly valued; and yet she was always modest, gracious and lovable. Never self-assertive, she possessed, nevertheless, a quiet resolution and undaunted heroism that could not be moved when conviction was reached. It was this quality that enabled her to effect so quietly the great social reform which she inaugurated in the drinking habits of the White House. Perhaps she will be longest remembered by a grateful public for this noble and heroic act.

Tenderly sympathetic with suffering and sorrow, practical in her Christian life, and always ready to do and dare for all good causes, her whole life was filled with works of beneficence. She was a born leader of women, and of men as well, for she was endowed in a marked degree with the quality of administration and execution. Early associated with our Methodism, she was always gratefully loyal to her church. She has by her years of faithfulness shed no little lustre upon our denomination. She was the president of the Woman's Home Missionary Society of our church from its inception, and was present to preside at the last annual meeting so recently held in our city. Her genial words of social counsel and affection linger still, never to be forgotten. Such a life course womanhood at its best in grace, consecration, and diversified capabilities.

THE CENSORSHIP OF THE PRESS.

This is its function. Giving the public the news, in its broadest sense, the press rightly associates with this benediction an expression of judgment. Thus the newspaper makes, guides and controls public opinion. Whether we like it or not, such is the recognized power of the public press. It was because of this fact that Napoleon forced the printed page more than hostile armies.

It is gratifying to note that, on the whole, this censorship is executed with increasing independence and integrity. The independent press is the hope of this nation. The title may in some degree be a misnomer, but there is happy evidence of larger freedom in the editorial treatment of social, political and individual interests. Such advance is there on this line, that to just that degree to which a newspaper is now accounted the organ of a party or sect, its editorial opinions are distributed.

The religious press especially should exercise such censorship. If the newspaper is to make public opinion, the religious paper should be jealously and fearlessly careful to educate to right judgments. The religious press assumes to be the direct representative of Him who knew no sin, who was purity and truth in essence and absolute expression. It is the mission of the religious press, therefore, to utter God's thought, to take the truths of

revelation and apply them to the events of life. Thus the journal which claims to be Christian, while it should seek to advance and conserve the interests of the denomination which it represents and be considerate and helpful in comfort and good cheer to all associated in like endeavor, yet never can it approve a clearly untrue measure or extenuate an open wrong without compromise of honor and sacrifice of public confidence. The ideal of the Christian journal should be thus exalted and unchangeable. It should not be caustic or fustian, but it should have an open eye and a clear and distinct reprobation for every wrong done, especially under the guise and profession of that which bears the name of Christian. "Judge righteous judgment," said the Christ.

Strangely, there is abroad the impression that the Christian journal should apologize for and extenuate what is questionable and wrong in the action of Christian organizations, churches and individuals. This is a most mistaken and un-Christian conviction. To "judge righteous judgment" means that those should be held most strictly accountable and be most sharply censured who have most of light and claim to be acting under the inspiration of the life of Jesus of Nazareth. Fortunately we have the measure of righteous judgment defined for us. Said Jesus: "And that servant, which knew his lord's will, and did not do it, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." Whedon, our best commentator, thus epitomizes: "He is beaten because he sinned against light; he is beaten less because he had less light." The Christian journal is to find in this the gauge and leverage of just judgment. Christian organizations and associations are to be judged as having greater light. If these bodies avowedly violate Christian standards and ethics, and purposely countenance that which is wrong and misleading in public example, then the religious press should not be silent, chary, or equivocal, but speak as in the face of God.

If a minister of the Lord Jesus Christ, who has been a teacher of others in holiest things, determinedly tramples upon his own declarations, violates the sanctities and dearest of the family and the home, and acts thus for a long time falsely and insincerely, what shall be righteous judgment in his case? Shall the Christian journal be silent, or condone such a lapse into sin? Never! To do that is to violate everything in principle that bears the name of Christian. He that knew his duty and did it not, should be beaten with many stripes. There, a man seeks prominence before the public in the role of an active Christian layman. He takes the lively of heaven and wears it as a daily garb, thrusting his tenets and perfunctory devotions upon the public. There comes a time when his hypocrisy is revealed in some flagrant wickedness. Is the Christian journal to be silent amid such an exposure, or seek to explain or extenuate? No, verily. The religious press should be the first to beat such a "pious fraud" with many stripes. The professional Christian, be he President of the United States, minister of the Gospel, or representative of any organization, is responsible to this law of obligation resting upon the measure of light enjoyed, and thus should the religious press deal with him.

Christian journalism needs stiffening along these lines. It should lead the public press just here, and not follow. Indeed, it will be a happy day when the Christian press evinces somewhat of the independence, courage and absolute truthfulness which many prominent secular journals so nobly exhibit.

PERSONALS.

—Rev. D. C. Knowles, D. D., dropped in upon us pleasantly on his way to attend the closing exercises of the University at Middletown. He is an honored trustee of Wesleyan.

—Hon. J. C. Tucker and wife, of Washington, D. C., are spending some weeks with their son, A. F. Tucker, of Manchester.

—Rev. J. G. Switzer, of Bradford, Vt., was in Boston a day last week. He is delighted with his new charge, and in vigorous health.

—President Warren and Dean Huntington were in attendance upon the Commencement exercises at Wesleyan.

—Rev. H. W. Bolton, D. D., is in great demand in the West to take charge of camp meetings.

—A personal note from Miss Mabel C. Hartford, of Fitchburg, China, states that she has been quite ill again, but is now recovering.

—Rev. T. W. Bishop, of Salem, arrived on June 26 from New York on the steamer "City of Rome," and will spend two years in Europe.

—Rev. James Mudge has prepared with much care "A Course of Missionary Reading" for the July number of the *Gospel in All Lands*. Why not make this subject a specialty in ministerial study?

—The following item is passing around among our exchanges. It is very complimentary to Dr. Goucher, but what is the inference touching the measure of generosity of Baltimore Methodism for higher education?

—Rev. Dr. John F. Goucher having offered to give \$50,000 to the Woman's College as an endowment fund, provided the college secured an additional sum of \$40,000 for the same purpose, Dr. L. F. Morgan undertook to raise this amount, and has received thus far \$15,000, and is every prospect that the balance will soon be raised.

—Trinity Methodist Church, Cincinnati, of which Dr. Howard Henderson is pastor, had a May revival, in which 73 were converted.

—We were privileged to accompany Rev. W. N. Broadbeck to the station on the 25th inst. as he left home and parish to embark on his foreign tour. Many of his church people were there to bid him a hopeful farewell. He sailed on the "City of Rome" from New York, on the 26th inst. During his absence the pulpit of Tremont Street Church will be filled by Rev. A. Cameron, of the Pittsburgh Conference.

—Bishop Andrews will visit our missions to Japan, Korea and China this year. He expects to sail from Vancouver, per steamer "Abyssinia," July 26, for Yokohama. He will hold the Japan Conference in August.

—Wesleyan University maintains its conservative reputation in the bestowal of honorary degrees. This year merit was recognized as follows: The degree of M. A. was conferred upon Rev. Orange W. Scott, Rockville, Ct.; D. D., Rev. Messrs. F. D. Blackie, East Greenwich, R. I., Ensign McChesney, New York, George P. Maine, Brooklyn, N. Y., Watson L. Phillips, Wilkes-Barre, Pa.; L. D. Rev. W. W. Smith, president of Randolph Macon College, Virginia. We congratulate the institution as well as the worthy recipients.

—Prof. Blackie has addressed the following lines to Rev. J. MacNeill (characterized as the Moody of the Old World), of Regent Square Chapel, on hearing him preach an eloquent sermon on the dangers of the voyage of life, allegorized from Acts 27:—

"The many need not doctrine, but they need Rousing. The motley multitudinous throng That pour from street to street with wildly speed Amid the roar and tramp of wheels and tread Of the great city, and the clang of the great street, Ring of the voice, and halt. When Wisdom cries She must cry loudly, and not always then Flows such need; Jove must thunder from the skies To banish the great city's groans and pain. As thou dost with me: turn of caution phrase, But as a midnight watch that sounds alarm, Dost rouse the sleepers, and with the willowy storm Whirls the great city's life away: So God thee blest! Where smooth impeachment fails, Stern Truth that marches stoutly on prevails."

—Bishop Hurst is to have an article on the "Temperance Question in India," in the July Number of *the Journal*.

—The Memorial address delivered by Rev. George H. Corey, D. D., at the Metropolitan Church, Washington, before the Department of the Potomac, on May 26, is printed by request of the Post. It is a significantly thoughtful and impassioned address.

—The trustees of Wesleyan Academy at Wilbraham express their affectionate appreciation of Rev. Lorenzo Crowell, D. D., and of Hon. Jacob Sleeper, in a series of most fitting resolutions. We should be glad to give place to them if our space permitted.

—Gradually the "true inwardness" of the opposition to constitutional prohibition is revealed. The *Boston Journal* is responsible for the following:—

"Miss Kate Field's name is carried on the salary list of the State of California, from which commonwealth she receives \$3,000 per annum for her services as a lecturer. According to the government's private secretary, Mr. Bonck, her total cost to the State for the month of March was \$362.50, which included some salary that the governor hesitated about sending."

—Dartmouth College honors itself in honoring our distinguished confrere of the *Golden Rule*. Indeed, we have been saying "Dr." Clark in all these later times.

—Dr. L. T. Townsend's address at Dartmouth College upon "The Christian College, a Safeguard of the Republic," receives very favorable notice from those who heard it, and is generously noted and quoted by the press.

—President H. B. Ridgway, of Garrett Biblical Institute, will supply Arch Street Church, Philadelphia, for the summer. We congratulate that church.

—Dr. Karl Cranston renders most valuable service to the interests of the Book Concern in his addresses at ministerial gatherings and before the churches. We should be glad to give him hearty welcome to New England on such an excellent and most helpful mission.

—Dr. A. Lowrey and wife reached Boston, June 27, on their return from St. John, N. B., where in company with Dr. Reddy, Dr. Lowrey held a series of meetings specially for the revival and spread of Scriptural holiness. He reports the services very encouraging.

Dr. Pope and Rev. Mr. Daniel and other leading men of the Conference, came definitely, according to their own testimony, into the blessed experience of perfect love. The Conference put its sanction upon the effort to give prominence to this feature in our system of beliefs, and showed their friendliness by cordially receiving their American visitors in Conference session.

—The death of Simon Cameron will call gratefully to mind the invaluable service which he rendered the government and country as Secretary of War under Lincoln. He seemed to grasp at once the necessities of the situation. He was a man of great executive ability, practical, aggressive and untiring. He was ardently patriotic, an enthusiastic supporter of Lincoln, and greatly sympathetic to him.

His reports the services very encouraging. Dr. Pope and Rev. Mr. Daniel and other leading men of the Conference, came definitely, according to their own testimony, into the blessed experience of perfect love. The Conference put its sanction upon the effort to give prominence to this feature in our system of beliefs, and showed their friendliness by cordially receiving their American visitors in Conference session.

—But three men have appeared in American history who were as strong invariably and to the end in their States as he—Andrew Jackson, George Washington and Henry Clay. Simon Cameron did not command men as did Jackson; he did not inspire them with enthusiasm for himself as did Clay; he did not hold them captive to his will as did Calhoun. He simply managed them; but he did his work in this way fully as effectively as did the others in their respective methods.

—Rev. L. T. Foote, D. D., of Rochester, N. Y., presiding elder of the Rochester District, and on his fifth year, made us a general call, last week.

—The appointment of Mr. Horatio N. Rust, of California, to be Indian agent at the Mission Tule River Consolidated Agency in California, embracing Colusa Valley, is to be commended. He is a Christian gentleman, and a man of high character and high ability.

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Put no act into your life that you do not want to see later on.

The Sunday School Times suggests very much this briefly, and the words are now timely:—

"A change of work is more of a relief to many a man than an abandonment of work would be. My avocation is my vacation from my vocation," said a busy worker.

On Sunday, June 16, not a theatre in Cincinnati was open, and every concert saloon was closed. Not in twenty-five years had a Sunday passed in that city with that record, according to the New York Sun. In a concerted movement all over the land for the restoration of the Sabbath, certainly all Christians should share. This is no time to act in the least doubtful about Sabbath observance.

Three hundred and forty-five new Mormon proselytes were, on a single day last week, landed at Castle Garden in New York city, on their way to strengthen Mormonism in Utah.

Hundreds of people in Milan heard the Gospel for the first time during the recent session of the Italian Methodist Conference. Services were held every evening, and many bowed at the altar as seekers, and others arose for prayers.

"Books that have helped me," has been the title of several suggestive articles by distinguished men in the *Forum* and other magazines. A new series is now started in the *Atlantic* under the title: "The Books that have Helped Me."

The Methodist Conferences of Montreal, Bray, Quebec, Guelph, Niagara, and London, all held their annual sessions in June, and have passed up resolutions condemnatory of the Jesuit Act of Quebec.

The Christian Union has the following, which is assuredly significant in its trend:—

"Cardinal Gibbons will shortly perform the initiatory ceremony toward ordaining the first colored priest in the United States by admitting Randolph Uncles, of Baltimore, Md., to clerical status. The ceremony of the unction, the act of cutting the hair and receiving the robes of the church, will take place at the Cathedral on June 25. The candidate is a Baltimorean, and one of the first of several students to enter St. Joseph's Seminary. If he is ordained, he will work among the colored people."

At the Massachusetts General Congregational Association, recently convened, Rev. Dr. Webb, speaking upon the desecration of the Sabbath, declared that the present want of conviction upon this subject by Christian people is the root-cause of the trouble.

The *Christian Standard* is epigrammatic as well as true in saying that "The worst kind of church member is that one who is always out of sorts with his pastor."

Prof. J. P. Mahaffy, in an interesting and forcible article in the *Independent* on "The Preparation for Heaven," has this suggestive paragraph:—

"What, then, about all the professing Christians who are so lukewarm when invited to the glories of the Great King's everlasting habitation? And all these units for the kingdom of heaven? I will not judge the future of any man. But this I will say, that as heaven will not be forced upon any one, and as we are enjoined to prepare ourselves for it in this life, it is a very serious sign of our spiritual state if we recoil from the prospect of it, and on the other hand, if we have the best sign of our acceptance with God that we should really feel a longing for the closer communion with Him in heaven, and an impatience of earthly joys and occupations in comparison with this great reward."

In our plea for a vacation for each preacher, for a few Sabbaths at least, when the accustomed strain shall be entirely broken, we would not for a moment be understood as suggesting that churches are to be closed and the services abandoned. This is not needed, and is not the meaning, and should not be the result, of a vacation. By a little forethought supplies for every Sabbath should be secured, and the very abject within reach. In a rural village there is good reason often that churches affiliate and worship together; while pastors take their turn in being absent; but in all cases arrangement for services during the pastor's absence should be definitely fixed and generally advertised in advance in every community.

The test upon the physical system during the heated season already upon us is severe. There will need to be more determined effort to manifest the grace of patience and the heroism of noble doing. It is a good time to cultivate the fruits of the Spirit.

It is well to shorten the services of the Sabbath upon these heated days. On a recent Sunday we listened to one of the most distinguished clergymen of our city, and the service closed at 11:30. The sermon was profound and eloquent, but only a few minutes length. The minister never opened his lips for notices or talk upon any collateral matter.

We are surprised at this editorial paragraph in the *Congregationalist*:—

"President Harrison is reported to be annoyed at the criticisms of his yachting party from Saturday to Monday. They are sensible criticisms, and he is a sensible man, and we trust that his critics will hold their peace. So long as he observes the Sabbath as scrupulously as he has hitherto—keeping the yacht at anchor during the day and going ashore to church whenever the weather permits—it is both silly and unkind to find fault."

"They are sensible criticisms, and will do him good, and we trust that his critics will hold their peace." Is that "righteous judgment" for a Christian journal? If President Harrison can spend his Sabbaths on the water, then why shall not every weary soul in the land follow his example? And that is just the gist of the act—the potent influence of such an example. Paul said, "I mean make my brother to offend, I will eat no more while the world standeth, lest I make my brother to offend." President Harrison claims to act on that lofty principle of Christian self-denial for others. On this account he is all the more responsible for a questionable or wrong example. We have stated our views more at length in the present issue under the caption, "The Censorship of the Press."

We trust our readers do not need exhortation in the line of a careful perusal of the *Baconian* articles that we are printing. These were delivered in our New England institutions, and express the best thought upon Christian culture and associate topics. We are making place gladly, also, for reports of the closing exercises at these schools, and these should be read. We are anxious that our Methodist constituency should keep in closest sympathy with these institutions, that they be the subject of constant interest, prayer and generous support.

Character shows itself best in the little acts of every-day life.

We heard this declaration recently of one friend of another: "I did not know that I was to be a Christian until I saw him go forward to the communion table. I know him well and see him almost daily, but I never knew that he made any pretense that he was a Christian before." These words were spoken in sincerity and in kindness. Query:—

How much of a vital Christian is that person who only gives evidence of the claim to be a Christian in such a way?

That timely, frank and fearless editorial in the *Boston Journal* of June 27 on "The Question of Governorship," inclines us very favorably to Mr. Crovo. We hope that it is the first of a series of such much-needed independent utterances.

And still the good work spreads, and the pressure of a right public sentiment is felt and respected. For the Southern Pacific Railway Company has discontinued Sunday picnic trains, and closed the bars at eating houses along its lines.

The *Christian Advocate* of Nashville suggests much in saying:—

"The preacher who is more popular with the lowest class of outsiders than with the solid men and saintliest women in the church would be wise to ask himself why it is so."

To keep our columns in due proportion, we shall delay the publication of the abstracts of sermons of Methodist ministers of Boston until our series of Baccalaureate addresses are printed. We are much gratified with the abstracts at hand.

We have never been able to gather in one week so many evidences of a better observance of the Sabbath. The last at hand is the following significant fact: "The discontinuance of Sunday trains on the Michigan Central Railroad has taken 549 men from service on that day; and the restful influence and results following the order will be welcomed by a variety of working-men and their families."

Commencement week at Wesleyan drew an unusually large number of alumni and distinguished visitors on account of the inauguration of the new president. The inaugural address of President Raymond receives the very highest commendation from those who heard it, as a fresh, profound and exhaustive discussion of the later problems of education. We are happy to announce to our readers that we shall print the address in full from the president's manuscript.

The New England Conservatory had its closing exercises for the year last week. The several gatherings were largely attended. At the annual reunion and banquet on Thursday evening the esteemed founder of the Conservatory, Dr. Eben Tourjée, was very cordially received. In the course of congratulatory remarks he said: "The growing prosperity of the Conservatory is indicated by the following figures:—

	1887-8	1888-9	Increase.
Fall attendance	1057	1102	45
Winter "	1163	1204	41
Spring "	1135	1204	69
Summer "	979	1029	50
Total	4134	4539	405

The whole number of different students during the year '87-'88 was 2,024, and during the year '88-'89 it was 2,263, showing an increase of 239. The whole number this year is the largest in the history of the school. Another pertinent fact is that last year the number of students from the State of Massachusetts was 1,162, and this year the number is 1,463, showing an increase of 301.

Our mail contains several inquiries which demand attention. As they contain items of general interest, we group some of them in this issue:—

MR. EDITOR: I am much pleased with the old *HERALD*, especially under its new and present management. Your editorial notes in a recent issue headed "Some Interrogatories from the Pew," are very timely and pertinent. May I be permitted to add one more inquiry: Is it wise and in good taste for a minister, after preaching a good and impressive sermon, and pronouncing the benediction, to rush through the aisle to the vestibule of the church and stand in the doorway to shake hands with every one who passes out, so that no one can escape him without appearing rude in refusing his extended hand? Would it not be better, when the minister has finished his sermon, to sit down in his pulpit and allow his congregation to retire as quietly as possible to meditate upon what they have heard? Is not this an undue familiarity, which is rather to displease thinking people than to gain their esteem? At a close of a meeting on a week day, or a social meeting, it might not appear out of place. But make this a rule at the close of the public service on the Sabbath, is decidedly objectionable. I would have the minister appear sociable with his people and cordial towards strangers at all proper times and places, but the course here criticised is not the time and place for this kind of familiarity. So thinks an

from the principal. The class next year will be more than twice as large as this, owing to several staying another year in order to secure more elective studies.

This closed the Commencement, which left the institution looking toward a bright future.

W. R. DAVENPORT, for the Committee.

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.
Boston Preachers' Meeting.—This was held only long enough on Monday last to vote to unite with the other evangelical ministers' associations in the city in requesting the Evangelical Alliance to meet in Boston next December. Adjournment until September.

South Boston, City Point.—On Sunday, June 9, Children's Day was celebrated, the pastor, Rev. M. H. A. Evans, preaching an appropriate and interesting discourse to the children.

In the morning three infants were baptized. The Sunday-school is in an excellent condition, recording on June 16 an attendance of 153, the largest in its history. Mrs. Evans has organized a children's meeting during the week, at which over fifty children attend.

North Boston District.
Londell, Worthen St.—The picnic last year at Willow Dale was so enjoyable, that at that time the grounds were pre-arranged for this year, but it becoming known that the proprietor sold liquor, the engagement was cancelled, although of course the church was obliged to pay the price for the grounds. Subsequently the Congregational and Baptist churches, who had engaged the same grounds, cancelled their contract. The grove proprietor got \$75 for nothing, but the three churches stood loyally by their engagement. Bro. Perrin preached a sensible and effective sermon on the matter. Last Sunday was a great day for this church. Bishop Foster preached grandly upon doing good as we have opportunity, in the morning, and in the evening, Rev. Dr. L. B. Bates, in his usual attractive manner, spoke upon the unique text: "And he did swim. And he put out his hand and took it." The latter, both morning and evening at the close of the sermons, took charge of the money-raising. For this the pastor and people had been working for some weeks past. Eight thousand dollars was the amount asked for, for much needed church improvements. The people responded nobly. Bro. F. S. Coolidge leading with \$1,000, and \$100 more for his wife. Bro. Jeremiah Clark followed closely. The Ladies' Benevolent Society, the Sunday-school, Young People's League, and King's Daughters co-operated. The whole sum was provided for, the trustees assuming the last \$300.

Somerville, Broadway.—On Sunday, June 23, the pastor preached on "Children's Opportunity," and a Sunday-school concert was given in the evening under the direction of the superintendent, Bro. G. F. Clarridge. On this Sunday the attendance of the school was 231, the largest ever gathered.

Woburn.—Rev. Hugh Montgomery, the pastor, is aggressive in his temperance work. Last Sabbath he preached on a local case, and next Sabbath he will handle that of the councilman and druggist, who, it is reported, have been selling to minors.

Lynn District.
Groveland.—This charge is in excellent condition. Last Sabbath the presiding elder baptized five adults and one child, and received four by letter. The people are hopeful, and the pastor, Rev. E. C. McCammon, is very much liked.

Winthrop.—Rev. C. T. Johnson has been very kindly received. His salary has been increased \$100.

Clifford.—The new pastor, Rev. Edward Higgins, has been received heartily. The salary has been advanced \$300. A good religious interest prevails, and there are excellent congregations.

Gloucester, Riverdale.—The pastor, Rev. H. G. Buckingham, was cordially welcomed. He likes and is liked.

North Andover.—The church is prosperous, their debt of \$1,800 having been paid, and the pastor's salary has been increased \$100. Rev. Elias Hodge is popular among the people.

By View, Gloucester.—Last Sabbath was observed here as Children's Day, and the services were delightful and interesting. The pastor, Rev. S. H. Noon, preached in the afternoon a sermon specially encouraging to Sabbath-school teachers. In the evening the children gave an interesting concert. The church was beautifully decorated, and a good collection was taken for educational purposes.

Salem.—The beautiful Wesley Church in Salem was the centre of attraction to the various delegations of the Y. P. C. League of Lynn District on Monday evening, June 10. Despite the rain, a large company was present, and at the time announced for the opening of the convention the body of the house was comfortably filled.

The meeting was called to order by Rev. J. M. Leonard, and prayer offered by Rev. L. W. Adams. The papers were good. That by Bro. Charles Mann, of Boston St. League, on "Class Meetings," was to the point. He insisted on the presence and participation of each League member in the class-meeting. The paper on "The Work of the Visitation and Flower Committees," by Mrs. L. D. Bragg, was listened to with great interest and profit. [This paper was published in the HERALD on June 26.] Rev. F. N. Upham spoke on the educational lines of our work.

The closing paper was by Rev. W. P. O'Neil, of Malden, on the "Epworth League." He gave a summary of the

work for young people in our church, and pointed out the desirability of unity. He closed by suggesting that immediate steps be taken to organize a Lynn District Epworth League.

A committee was appointed to consider what steps were necessary and report to the convention. Later they reported, recommending that the officers of the convention, Rev. J. M. Leonard, of Salem, and Rev. J. W. Higgins, of Lynn, be elected to serve as president and secretary of the Lynn District Epworth League until September next.

The music was an attractive feature of the meeting. An anthem by a large chorus, a soprano solo, "Come unto Me," by Miss May Lane, of Salem, a duet by Miss Mira Billings and Mr. Chas. Billings, and a solo, "O Rest in the Lord," by Miss E. F. Earle, aided in making the evening agreeable.

The following committee for the next Lynn District convention was nominated and chosen: Rev. J. W. Higgins, Lynn; Oliver Harrison, Lynn; Miss E. F. Earle, Salem; Rev. M. C. Beale, Malden; Mrs. Rev. L. D. Bragg, Beverly. J. W. HIGGINS, Sec.

Springfield District.

North Dana.—Last Sunday was the first the writer was ever at a quarterly meeting held on our Springfield District. It was one of the blessed, soul-inspiring meetings, such as they were in bygone days when, as the fathers tell us, the gracious presence of God was mightily felt by the people. The Sunday was bright and beautiful, and within this circuit of North Dana, South Athol, and North Prescott, the people came to church from far and near.

All of them, people and preachers, speak in high appreciation and love of their presiding elder, Rev. G. F. Eaton, D. D. He has in his make-up so much of noble Christian manhood, so unspokeably noble that no officialism, that it is no wonder he is so popular, and that the district is so prosperous.

At North Dana an old man has recently come out on the side of Jesus, and on Sunday three persons joined by letters. Dr. Eaton preached an excellent sermon, and he appointed one of the preachers of this circuit to preach in another part of the day. The weather was delightful, the congregations large, and, best of all, the presence of God was mightily felt and blessedly enjoyed.

I hope the editor of Zion's Herald, who has given us so many good things from Springfield District, see for himself, and herald the good work being done here for the encouragement of others. WM. SILVERTHORNE.

North Boston District Ministerial Association.

The thirtieth meeting of this Association, which was organized at East Pepperell in 1878, took place at Pittsburg, June 12 and 13. On the evening of the 12th an excellent sermon was preached by Rev. E. M. Taylor, of Boston, and on the morning of the 13th eight brethren assembled. During the two sessions six carefully prepared essays were read, and all were greatly enjoyed. Bro. J. H. Humphrey discoursed on "The Nature and Office of Conscience;" Bro. Alfred Woods, on "The Person of Christ;" Bro. A. M. Osgood, on "Non-Church-going;" Bro. W. T. Perrin, on "The Sabbath;" Bro. James Mudge, on "The Lord's Day;" and Dr. William Rice, on "The Higher Criticism."

Not one of the appointees failed either to present or to satisfy the audience that he had prepared something worthy their attention. The discussions following the reading were free and cordial. The day was a model one, good fellowship abounded, and the beautiful new church edifice was greatly admired.

The concluding essay, it may safely be said, was the one of greatest value and interest, and the Association expressed by vote its hearty thanks to Dr. Rice for the presentation of the theme. The higher criticism was declared to be a return to the earlier and better day of the Reformation, and to be demanded by the Protestant principle of free thought. The results of the movement were indicated as follows: 1. It has established the fact that a considerable number of the books and parts of books in the Bible are anonymous, even some that are traditionally assigned to certain writers; 2. It has proved that other books are pseudonymous; 3. It has proved that other books are compilations; 4. That there are different degrees of inspiration and authority attaching to different portions of the Scripture; 5. That King James' version contained a few interpolations which form no part of the divine word, and which have been for the most part omitted in the Revised Version; 6. It has exploded the traditional theory of verbal inspiration. The essayist agreed with Prof. D.ner that "evangelical theology has everything to hope and nothing to fear from the higher criticism." It has already strengthened the credibility of the Christian Scriptures. The narrow prejudice which decries this criticism is thoroughly mischievous, and tends to bring the Bible into contempt. In the interests of religion, as well as of sound knowledge, it is the duty of the highest importance that everything which scholarship has to tell us should be fully set before us. In the final result nothing will perish but mistaken views. A theory based on facts is the only safe one.

Two more meetings are to be held on the district this Conference year under the management of the same committee which prepared this—Messrs. Rice, Herick and Woods—and it is hoped that all who can possibly be present, will do so.

N. E. SOUTHERN CONFERENCE.

Norwich District.
Attawapung.—Rev. H. H. Martin sees encouraging prospects for this charge—congregations large, religious interest increasing, Sunday-school membership almost doubled since the Conference year began, etc., etc. The Children's Day sermon, concert, and collection were very good. Special notice was made of the music, in charge of William Edwards. Mr. Martin is an enthusiastic worker, and is reaching the hearts of his people. Rev. Geo. W. Brewster and wife and Rev. W. O. Cady and wife spent June 12 with Rev. H. H. Martin and wife at the parsonage. It proved a delightful day to all.

Tolland.—Children's Day was observed at Lee Church in the forenoon, and the pastor, Rev. N. B. Cook, preached on "Christian Education." In the afternoon a concert was given at Wesley Chapel. The collections for the day amounted to \$12, which triples the largest amount reported for twenty years. Two persons were received into full membership. Since Conference the Ladies' Aid Society has added \$50 worth of furniture to the parsonage. The congregations are good and prospects are excellent.

North Grotondale.—Sunday, June 16, was observed as Children's Day. Dr. Payne's exercise, "Six Steps to the Throne," was used. The audience was large, and the programme well carried out; collection, \$10. This is five times the average for six years. Rev. E. J. Ayres, pastor.

Thompsonville.—A lawn party at the parsonage, Tuesday evening, June 18, netted \$35. The money will be expended in improvements on the parsonage. The pastor, Rev. C. A. Stenhouse, is delivering a series of Sunday evening sermons on "Vital Questions of the Hour," to large audiences. A choral union for Enfield is projected, and prominent citizens are backing the enterprise; success seems assured. Denslow King, a native musical genius, will probably be musical director.

Norwich, Greenfield.—At the Greenfield M. E. Church Children's Day, June 9, was observed. The audience-room presented a beautiful appearance with its elaborate floral decorations. The pastor, Rev. G. W. Wright, preached at 2 P. M. On the Sunday-school the Principal Characteristic of American Christianity. In the evening a large audience filled the house. The concert was creditable to the participants. The committee of arrangements are to be congratulated on their success. Remarks were made by Mr. Owen Stead and by the pastor. Six persons have recently requested prayers. Three have been received by letter. The parsonage committee have added new house furnishings for the comfort of the new pastor's family. An "Epworth League" has been organized. The pastor preached the Memorial Day discourse before Sedgwick Post of Norwich.

New London.—Rev. A. J. Coultas had a delightful farewell reception tendered him just before starting on his European trip. For two hours he was surrounded by his parishioners and friends, including Revs. P. A. Nordell, D. D., S. L. Blake, D. D., J. G. Johnson, D. D., and J. P. Brown, in the vestry of the church. The programme arranged by the committee was exceedingly interesting and pleasant. A purse of \$90 was presented to Mr. Coultas.

Norwich Town.—The Hartford Times is responsible for this: One of the three great elms of Norwich—the one at Bean Hill—has met with a mishap. In a perfectly still night not long since, about a quarter of the tree, including some of the heaviest branches, suddenly fell with a crash that awoke half the village. The big tree has a history coeval with that of the town. No one knows how old it is. In its wide-reaching shadow Lorenzo Dow, the famous revivalist, used to hold his eccentric meetings. It was at a public meeting under this tree that he made his novel proposal to the woman who became his wife. Lorenzo's wife had recently died, and the great exhorter was in an emotional mood. After a stirring sermon, which produced a mighty effect, his tone changed, and he spoke in tender language of the great loss he had sustained in the death of his "Peggy," and then suddenly announced his readiness to form a second alliance. After a proper pause he requested that if any woman present was willing to accept his offer and become the wife of Lorenzo Dow, he would thank her to signify her willingness by rising. Whereupon Lucy Dolbear arose in stately manner, and in solemn tones announced her readiness to become his wife. "So be it," responded the preacher, withunction. "The Lord's will be done." A few days later the two were married.

Willimantic.—The strawberry supper given by the Young People's Christian League netted \$50. Rev. Edgar F. Clark, of Stafford Springs, in exchange with Rev. C. W. Holden, preached an able sermon, June 16; subject, "Sealing of the Spirit." The normal school for Eastern Connecticut will be located at Willimantic. The total cost is not to exceed \$75,000.

NEW BEDFORD DISTRICT.

A concert given in the Pleasant Street Church, New Bedford, in behalf of the Johnston sufferers, netted \$518. This church celebrated Children's Day with a Sunday-school concert in the morning and a sermon to the children in the afternoon by the pastor, Rev. M. S. Kaufman. He also gave the first of a series of special sermons in the Central M. E. Church in Taunton, June 23; subject, "The Mission of Discontent." In the evening he preached on "Sowing Wild Oats." One person sought the Lord. Both sermons were of a high order of excellence, and greatly pleased and profited the people.

Three persons came to Christ at North Dighton, on Sunday evening, June 16. This and other favorable tokens continue to keep the pastor, Rev. G. E. Brightman, and his vigorous church in good spirits.

June 16 was Children's Sunday at Grace Church, Taunton. The floral centred in the evening was very fully attended. There were speaking and singing by the children, followed by a short lecture by the pastor, Rev. H. B. Cady, on "The Life of Christ," illustrated by the use of the stereopticon.

The death of Capt. Nathaniel Jerne has brought sorrow to many of his old friends and associates in Edgartown and vicinity where he formerly resided. For many years he was an active member of the M. E. Church, and was held in high esteem by a wide circle of devoted friends. For more than thirty years he followed the sea. During the past ten years he has been an inspector at the Custom House in Boston. He represented Edgartown at the Legislature in 1871 and '72. He leaves a widow and one son, Holmes N. Jerne, M. D., of Boston.

The corner-stone of the new M. E. Church in South Somerset was laid, May 31. Addresses were made by

Revs. J. M. Williams, W. J. Yates and G. M. Hamlin. Revs. B. K. Bosworth and J. Tregaskis also took part in the services. The laying of the stone by the pastor, Rev. J. A. Rod, was impressive. The work of building is progressing finely, and in a few months the edifice will be ready for occupancy.

The New Bedford District Preachers' Meeting was held at South Yarmouth, June 10-12. Rev. S. McBurney preached on Monday evening from Gal. 1: 8, and Rev. H. B. Cady on Tuesday evening from 1 Sam. 10: 6. Rev. Geo. M. Hamlin was elected secretary and treasurer. An address of welcome was extended to the new presiding elder, Rev. W. E. Elia, by Rev. T. J. Everett, to which Bro. Elia made an appropriate response. Essays were presented on Tuesday as follows: "Methodism and Modern Convalescence."

When visiting New York City, save baggage Express and Carriage Hire, and stop at the Grand Union Hotel, opposite the Grand Central Depot. 600 Handsomely Furnished Rooms at \$1 and upwards per day. European plan. Elevators, and all Modern Conveniences.

Restaurants supplied with the best. Horse cars, stages and elevated railroads to all depots. You can live better for less money at the Grand Union Hotel than any other first-class hotel in the city.

Church Register.

HERALD CALENDAR.

Beulah Camp-meeting, near Fall River, New England Chautauque S. S. Assembly at Lakeview, South Framingham, Mass., July 15-22.

Winneaukee Lake Chautauque Assembly, at Wells, N. H., continuing for ten days, begins July 15.

Helding Academics—Summer School, Chautauque Avly., Aug. 19-24.

Yarmouth Camp-meeting, at Ocean Grove, N. J., Aug. 5-12.

Richmond Camp-meeting, in charge of Mr. Van Cott, Aug. 11-19.

Hodgdon Camp-meeting, Aug. 12-19.

Williamette Camp-meeting, Aug. 12-20.

Edgewood Camp-meeting, Marlow, N. H., Aug. 11-16.

Hamilton Camp-meeting, Aug. 19-20.

Empire Grove Camp-meeting, East Poland, Aug. 15-26.

Carb-o Camp-meeting, Richmond regular Camp-meeting, Annual meeting of Winneaukee Camp-meeting Assn., at Wells, N. H., Aug. 15-22.

Terling Camp-meeting, Aug. 19-24.

Martha Vineyard Camp-meeting, Woman's Christian Temperance Union Convention, Williamette, Aug. 20-26.

Foreign Christian Holiness, Aug. 20-26.

Norfolk Camp-meeting, Aug. 25-31.

Helding Camp-meeting, Epping, Laurel Park (Northampton) Camp-meeting, Aug. 25-31.

ORCHARD HEDDING MEETINGS FOR 1889: Salvation Army, July 15-22.

Holiness Meeting and Bible Study, July 27-Aug. 5.

Faithful Christian Holiness, Aug. 19-24.

Portland District Meeting, Aug. 19-24.

Annual meeting of White Mountain Camp-meeting Association, at Groverton, N. H., Sept. 2-6.

White Mountain Camp-meeting, at Groverton, N. H., Sept. 2-7.

POST-OFFICE ADDRESS: Rev. C. N. Smith, Asbury Grove, Mass.

Lynn District Apportionments.

The Committee to make apportionments for the Lynn District have carefully followed instructions, and herewith submit their reports.

N. Y. — P. E. indicates Presiding Elder's claim; P. A. — Presiding Elder's claim; N. E. — New England Education Society; F. A. S. E. — Freedmen's Aid and Southern Educational Society; B. — Bishop; Ch. Ex. — Church Extension; and M. — Missions.

P. N. E. F. A. Ch. Ex. E. A. E. S. E. B. M. LYN: Boston St., \$54 \$84 \$15 \$45 \$10 \$30 \$325.

Common St., 156 156 33 66 60 225.

Maple St., 22 22 6 11 12 100.

St. Luke's, 8 8 3 3 3 22.

St. Paul's, 104 104 20 33 41 240.

South St., 72 72 13 37 31 270.

Temple St., 22 22 6 11 12 100.

Wynona, 8 8 3 3 3 22.

Ballardvale, 16 16 4 12 9 60.

Beverly, 20 20 4 14 10 60.

BOSTON: Boston St., 96 96 17 49 38 564.

Saratoga St., 92 92 10 49 40 325.

Byfield, 28 28 5 13 12 100.

CHELSEA: Bellingham, 80 80 16 46 36 300.

Walnut St., 109 109 19 58 47 410.

Clinchdale, 30 30 6 14 12 160.

East Sagadahoc, 26 26 4 12 13 105.

Essex, 16 16 3 9 7 62.

Everett, 48 48 9 25 20 840.

GLOUCESTER: Prospect View, 20 20 4 11 9 40.

Prospect St., 74 74 13 39 31 270.

Riverdale, 28 28 5 13 11 80.

East Gloucester, 8 8 1 5 3 32.

Groveland, 12 12 3 6 6 20.

Lawrence, 28 28 5 13 11 80.

MALDEN: Centre Church, 132 132 25 65 55 1,000.

Beechmont Chapel, 12 12 3 6 6 50.

Maybrook, 26 26 5 13 11 102.

Marblehead, 56 56 9 26 23 150.

Melrose, 72 72 12 34 30 250.

Middleton, 12 12 3 6 6 33.

NEWMARKET: Prospect St., 32 32 6 17 13 138.

Washington St., 40 40 7 20 17 110.

North Andover, 32 32 6 17 14 112.

North Reading, 12 12 3 6 6 28.

Peachy, 44 44 8 24 18 480.

Rehoboth, 32 32 6 17 14 112.

Rockport, 28 28 5 13 11 77.

Salem, 88 88 16 45 35 228.

Wesley Church, 68 68 12 35 25 190.

Saugus, 12 12 3 6 6 50.

Stoneham, 60 60 11 27 25 105.

Spawncourt, 20 20 4 12 9 40.

Topsham, 26 26 5 13 11 102.

Walden, 16 16 4 10 6 140.

Wellington, 4 4 1 2 1 10.

Wilmington, 12 12 3 6 6 28.

The apportionment for Sunday-school Union is 1-24th of the apportionment for Missions.

E. A. HOLMES, Sec. of the Committee for Dist. Stewards.

W. N. JEWELL, W. L. WILLIAMS, WILLIAM AMES, Conference Committee on P. A. Aid.

J. H. MANSFIELD, L. B. BATES, Conference Committee on P. A. Aid.

HARRISON NEWELL, Conference Committee on P. A. Aid.

THE SUMMER AT HEDDING CAMP-GROUND.—The summer work at Hedding Camp-ground promises to be a season of unusual interest. The School opens Aug. 2. Music, modern languages, special and amusing instruction for children, cooking-school, and other specialties will have place.

The Chautauque Assembly will open Aug. 19. The exercises will consist of eleven platform lectures; eight normal class sessions; eight chorus rehearsals; five C. L. S. C. Round Tables, with a story at one; and brief lectures at three of them; the graduating exercises on Thursday, the 24th; two concerts under the direction of Prof. W. E. Thomas—one Aug. 19, and the other Aug. 23.

The Hedding Camp-ground, containing the full programme and all necessary information, can be had by sending stamp to Rev. O. S. BARKER, Portsmouth, or Rev. OTIS COLE, N. H.

Ladies provide their basket lunch, as usual, and will be able to purchase tea and coffee. Trains leave the Eastern R. R. station, Boston, at 10 and 11:10 a. m. Boston. It is hoped there will be a large attendance.

C. A. RICHARDSON, Sec. Secy.

W. H. M. S. — The address of the new Agent of Supplies for the Women's Home Missionary Society, in place of Mrs. G. W. Mansfield, is Mrs. A. R. Whittey, 16 Commonwealth Ave., Boston, Mass. To her all applications from N. E. Conference Auxiliaries should be made.

W. F. M. S. — A quarterly meeting of the N. E. Branch of the Women's Home Missionary Society will be held on Wednesday, July 10, at Asbury Grove, Hamilton. The morning session opens at 11:15, and will consist of the business of the executive committee of the Conference, and the reading of the reports. At 2 o'clock Dr. Mansfield leads the devotion of the afternoon and gives an address. The report of the treasurer, and appointment of an important committee, will be followed by an address by Rev. M. V. B. Knox, who will speak upon his recent visits to the mission stations in India and Japan.

Ladies provide their basket lunch, as usual, and will be able to purchase tea and coffee. Trains leave the Eastern R. R. station, Boston, at 10 and 11:10 a. m. Boston. It is hoped there will be a large attendance.

C. A. RICHARDSON, Sec. Secy.

W. H. M. SOCIETY. — A meeting of the North Boston District W. H. M. S. will be held on Thursday, July 11, in Park Avenue Church, West Somerville. Sessions 2 and 7:30 p. m.

In the afternoon there will be reports from auxiliaries and talks upon the Immigration and Italian work in Boston. In the evening, an address upon Alaska by young ladies, and an address upon Indian work by Mrs. W. E. Dwight. A basket lunch at 6 o'clock. Tea and coffee only will be served by ladies of the church.

Mrs. L. H. DAGGETT, Sec.

Marriages.

(Marriage notices over a month old not included.)

MARSTON — HILL. — At the M. E. parsonage in Boston, June 25, by Rev. J. H. Thompson, Martha C. Marston, of Chelmsford, N. H., and Jennie Hill, of

The Sunday School.

THIRD QUARTER. LESSON II.

Sunday, July 14.

1 Samuel 4: 1-18.

BY REV. W. O. HOLWAY, U. S. N.

THE SORROWFUL DEATH OF ELI.

I. The Lesson Introduced.

GOLDEN TEXT: "His sons made themselves gods, and he rebuked them not" (1 Sam. 3: 13).

DATE: August 6, 1888.

PLACES: Shiloh and Ebenezer; the latter a few miles west of Jerusalem, and the former some twenty miles north of it.

HOME READINGS.

Monday: The sorrowful death of Eli, 1 Samuel 4: 1-18.

Tuesday: The sorrowful death of Eli, 1 Samuel 4: 1-18.

Wednesday: Eli warned, 1 Samuel 2: 27-34.

Thursday: Certainty of death, Job 7: 1-10.

Friday: Righteous judgment, Lam. 3: 31-41.

Saturday: Parental obligation, Deut. 11: 18-23.

Sunday: God's law to be taught, Psalm 78: 1-8.

II. The Lesson Story.

For twenty years the Israelites had endured the oppression of the Philistines. Whether it was the blow inflicted by one of Samson's efforts, or the divine favor which was shown to Samuel, which revived the courage of the people and led to the attempt to throw off the Philistine yoke, we are not told; but we find the contending armies joining battle at Aphek, or Ebenezer, and the Israelites driven from the field, with the loss of 4,000 men. In their desperation the elders decided to send for the sacred ark from Shiloh, thinking possibly that its presence would inspire the people and have some potency in their second issue with the enemy; but quite forgetting that their act was a presumptuous challenge to the Almighty to defend and honor His own symbol. Hophni and Phinehas accompanied the ark, marching unconsciously to their own doom. The arrival of the priests and their sacred depository in the camp was greeted with a loud shout of triumph, which, while it excited the wonder of their foes, only served to nerve them to a more desperate courage.

The battle which followed was disastrous to the Israelites. Tidings were carried by a swift Benjamite runner, who with rent clothes and dust-covered head reached Shiloh on the evening after the battle. At once there arose a lamentation among the expectant people so loud and bitter as to reach the ears of Eli, who in blindness and extreme old age sat on his accustomed seat at the door of the despoiled tabernacle, trembling for the fate of the ark. He inquired for the cause of the tumult, and the messenger, coming in hastily, told him all—a great battle and defeat; a terrible slaughter of 30,000 warriors; both his sons slain on the field; and—most dreadful of all—the ark of God taken. It was too much for Eli. As though mortally smitten, he fell backward from his seat, his neck breaking in the fall. The judgment which his paternal folly had invoked was fulfilled.

III. The Lesson Explained.

1. The word of Samuel came to all Israel.

The Reviser very properly put these words at the end of the preceding chapter. Their preposition would imply that Samuel counted the disastrous conflict which followed, and was the cause of the terrible defeat. Many commentators have fallen into this error. Restored to their proper connection, the words simply mean that the "Lord revealed His word to Samuel," and that Samuel revealed God's word to the people. There was a period of twenty years between this vision and the last. *Israel went out against the Philistines to battle.*—The text implies that the Israelites were the aggressors. The neutral tribes rose in revolt against the Philistines who were now oppressing them. Nothing is said about consulting God in this matter. "Exasperated by their service condition, and seeing in the prophetic spirit of Samuel, a presumption that the Lord was visiting them, persons animated by the news of one of Samson's raids, and trusting entirely to the arm of flesh, they gathered their forces" (Dane). *Picked battle Ebenezer*—so called by way of anticipation; its name was not given until a battle in the same place was fought twenty years later (chap. 7: 12). *Phinehas pitched in Ashdod.*—The word means "strengthen," or "outpost." There were several places of this name in Palestine; this one is supposed to have been located a few miles west of Jerusalem.2. *Israel was smitten.*—God was not with them. They had not repented. They could not stand before their enemies. Sin had taken the place of them. A decided moral reform was necessary before there could be a successful appeal to arms. No details are given of the battle except the statement of its result. The Israelites were driven from the field, with the loss of 4,000 men.3. *The elders . . . said . . .*—There was apparently no leader. Neither priest nor prophet was in command. No tribe claimed pre-eminence. The nation had become disintegrated. There was no unity. Selfish independence had taken the place of patriotic feeling. There was nothing but "the elders." But it is "judges" here raised up to meet emergencies in the life of the nation, it is difficult to see how it could have survived. *Wherefore hath the Lord smitten us?*—They probably thought they were inspired by a true and commendable purpose in trying to throw off the yoke of heathen bondage. And there seems to have been no one in this council of war to tell them where the real difficulty lay, and to suggest the proper course. *Let us fight the ark of the covenant.*—The Philistines saw the image of Dagon in their camp, and they should not have the potent symbol of the nation with us? Why isn't the proper counsel we should have it with us in this time? Did not Jericho's walls fall down when the ark was carried around them? That . . .4. *Let us fight the ark of the covenant.*—In place of appealing to the Lord in His covenant relation, as pledged to support them when they turned to Him with all their heart, and put away the evil from among them, they thought only of employing the symbol of His presence as a charm to compel Him, as it were, to come to their rescue. But if this were so, what would be the use of God's moral government of the world? (Dane.)5. *Sent to Shiloh.*—The ark had been at Shiloh since the days of Joshua (except fora short period in Bethel). *Ark of the covenant of the Lord of hosts which dwelleth between cherubim.*—The very words of the description of the sacred coffer indicate how much trust they put in it. Perhaps the recollection of the words of Moses when the ark was put in motion in the wilderness came to their minds: "Rise up, O Lord, and let Thine enemies be scattered, and let them that hate Thee flee from Thee!" *Two sons of Eli . . . with the ark*—They went as priests to accompany the ark. No profane hands must touch it. But where was Samuel all this while? His absence may be regarded as showing a lack of sympathy with the movement. And why did Eli permit the ark to go on this perilous errand? "There was no courage, such as heroes have, in his nature. There was no niche for his memory in after centuries, in the famous roll-call in the Epistle to the Hebrews" (D. O. Meares). "He made the welkin ring with his enthusiastic cheers. Their sinking courage at once revived. As the holy symbol entered the camp, borne by the Levites, and attended by the priests, the people were clamorous to put it in the van and follow it to victory."6-9. *Phinehas . . . said, What meaneth the noise?*—Such a ringing shout from a vanquished foe naturally excited the curiosity. *Understand that the ark was come*—a reinforcement of their enemy on which they had not counted. *Afraid.*—Their dismay and terror are well depicted in the words that follow. *These mighty gods . . . that smote the Egyptians*—expressions which show that the Philistines had no idea of the God of Israel as being one Lord; and that they were somewhat familiar with the wonderful deliverances wrought in the Jewish history three centuries before. "They confused the true history," however, "and in their vague traditions mingled the judgments in Egypt and the miracles in the desert" (Dane). *Quid yourselves like men?*—They were tempted to desperate courage, resolving that their cherished Dagon should not prove inferior to the deities of the Israelites. Paul uses the same animating words to the Corinthians (1 Cor. 16: 13).10. *Israel was smitten*—a most disastrous defeat, 30,000 dead being left on the field, and the remnant being utterly discomfited and scattered and compelled to seek safety in flight. *Into his tent*—that is, to his own habitation (Josh. 22: 8), or home.11. *The ark of God was taken*—a calamity more appalling than the slaughter of the thirty thousand; a proof, amounting to demonstration, that Jehovah had utterly forsaken His people. His wrath at their apostasy. *How can Phinehas ever stand*—the beginning of the doom pronounced upon Eli's house. The Psalmist's account of the catastrophe should be compared (Psa. 78: 56-64).

God permitted the ark to be taken, partly to punish the Israelites for their profanation of it; partly, by taking away the pretenses of their foolish and impious confidence. He might more deeply humiliate and bring them to true repentance; partly, that the Philistines might by this means be more effectively convinced of God's almighty power, and of their own and their god's impotency, and so a stop might be put to their triumphs and insinuations, and their rage against the poor Israelites, who were otherwise in human appearance they might easily have rooted out. But, as God was no longer by the event, so the Philistines were no gainers by it, and Israel, all things considered, received more good than hurt by it, as we shall see (Psalm).

12. *There was a man of Benjamin*—a professional "runner," probably trained for the purpose, frequently attached to armies, or to the retinues of distinguished persons. As the battle was fought within the borders of the tribe of Benjamin, and this runner belonged to this tribe, he was doubtless perfectly familiar with the ground; and as soon as the panic which followed the capture began, he could get out of the fray and distance his pursuers. *Came to Shiloh the same day*—a distance of fifteen or sixteen miles. He would naturally go to Shiloh, for this was at the time the capital of the nation, and the awe of the high priest and judge; and the awful tidings which he had to bear, needed to be reported there at the earliest moment. *Clothes rent and earth upon his head*—These signs of grief and woe would utter their message before his lips could speak.13. *Eli sat upon a seat by the wayside*—eagerly awaiting tidings. The seat which he occupied was probably a usual one, at the gate leading into the inner court of the tabernacle by the side of the "way" through which the people came to worship. In that case he would not hear the news until the townsfolk had heard it. *His heart trembled for the ark*—for its safety. He was responsible for it. To him the ark represented the hope and bulwark of the nation. All that was holy, venerable and precious centered in it. No wonder that his chief anxiety was not for his sons, but for the ark. *All the city cried out*—a loud, bitter wail of lamentation, which ran through the town, carrying to the ears of the blind old priest the tidings of disaster before the messenger reached him.14, 15. *What meaneth the noise?*—His ear had caught the dismal cry, and he was more than ever anxious to hear the truth. *Man came in hastily, and told Eli*—His very haste caused agitation, and precipitated the fatal result in Eli's case. *Ninety and eight years old*—too old to bear a sudden shock. *Eyes were dim*—The infirmities of age were upon him. He could not see the runner, with his rent clothes and dust-bespattered head.16. *His eyes were dim*, i. e., were still, so that he could not see the runner. *All the city cried out*—a loud, bitter wail of lamentation, which ran through the town, carrying to the ears of the blind old priest the tidings of disaster before the messenger reached him.17. *I fled to-day out of the army*—His information, therefore, was not second-hand. *What is there done, my son?*—The last words of Eli. *Israel is fled*—it is impossible for us to measure the full weight of the calamity which rolled like a succession of overwhelming billows over the old man's head, each smiting him more terribly than the last—first, slaughter, the death of his sons, the capture of the ark.18. *When he made mention of the ark*—Eli bore up under all till the dread announcement came. *He fell from off his seat backward*—so overcome by the direful intelligence that he was swooned, and fell backward. His neck was broken by the fall. This was accomplished the prediction of the downfall of Eli's house.

In another home that day the true history was declared. The child of Phinehas was named by the dying mother, "Ichabod," a name whose meaning was hidden in her sorrowful words. "The glory is departed from Israel." The outward form of all their religion was gone, and in that empty tabernacle of Shiloh there was no glory. Over the multitude of the slain on the field of Aphek, even on the very spot, "Ichabod" seemed written. The people had lost their courage and valor, and in their broken spirit was seen almost a national name, "Ichabod," the glory is departed (Meares).

IV. The Lesson Applied.

1. God is not slack concerning either His promises or His warnings.

2. To plan without God is to invite defeat.

3. Symbols are powerless apart from the Spirit.

4. Evil tidings are swift-winged.

5. If we would not tremble for the ark of our hope, we must not imperil it.

6. Parental example will not suffice without parental restraint.

7. No concern should be dearer to us than God's honor and service.

ZION'S HERALD, WEDNESDAY, JULY 3, 1889.

V. The Lesson Illustrated.

THE DIVINE REBUT TO FORMALISM.

Vainly had Israel trusted in the sacred chest. There was no more of power in its workmanship than in some lifeless tree that obstructed the ground over which the battle was raging. The ark in whose presence they trusted added no might to their arms, gave no strength to their shields. We discover in this lesson reaching to modern times. Just as that ark had been consecrated to a divine service, so there are consecrated things and places in the world to-day. God was with the ark so long as the hearts of His people were right in His sight, and no longer. In like manner His glory shone in the temple, but in the darkest day of Israel's calamities, not one stone was left upon another. Sometimes people crowd these earthly sanctuaries as if to find God in them; but we too often forget that we shall find no God there, unless we bring Him with us or shall allow Him to take His own. It is not the place that consecrates, nor is it the object that we set aside for His use. What we do not feel of His power and love, nothing can give. The house of God, once consecrated to His service, may be desolate of His presence long before the human eye can discern its emptiness. It is not the number of spires in a community that marks the piety of the place. . . . The temple where God dwells are men (D. O. Meares).

THE BOARD OF EDUCATION—ITS APPEAL AND ITS CRITIC.

A communication in the HERALD of June 12, entitled, "New England Education Society and Board of Education," is of such a character as to create a genuine surprise. It styles the appeal recently published and signed by Bishop Andrews, president of the Board, and the corresponding secretary, "a singular communication," and suggests it must have been written "under pressure" and without "careful revision."

The writers and signers of that appeal claim no consideration on any such ground. On the contrary, the communication was written and revised with care, and after reading the article of our brother, no reason appears for any "revision" of the "appeal." It is, however, an occasion of deep regret to be obliged to correct so many "misleading" statements as the communication referred to contains. We will try to do this disagreeable work in good spirit. The freedom with which charges of "lamentable historical inaccuracy," "misleading" and "purely imaginary" points, are made, will be passed with the single remark that matured deliberation and more extended knowledge of the subject discussed would have greatly modified the tone of our worthy brother's article.

We are none of us too old to learn that epithets and characterizations are not arguments nor refutations of facts. It may be said by way of apology for such attacks, that, in regard to our educational collections, practices unwarranted by the intention of legislation on the subject and assumptions unsubstantiated by facts, have so widely obtained, that when the case is fairly stated many good people imagine the statement to be erroneous.

Our critic quotes the five principal points of the "appeal," and says "the first point is well taken." What is that point? "The original intention of all General Conference legislation on the subject was, first: To give the Board of Education one full and undivided annual collection in every Sunday-school in the connection." To concede that point yields in substance all that follows; that is the vital point, and because the Board finds itself deprived of this originally intended collection and the original intention defeated, it is forced to press its claims upon the public or permit its great work to be thwarted.

The writer calls the second point "misleading." That point is as follows: "To make the observance of Children's Day general throughout the entire church and to utilize this day to give prominence to the work of the Board in aiding worthy youth to prepare for the ministry and for Christian work." The only "misleading" point here which the writer charges, and upon which he amplifies at considerable length, is based on a mistake which he himself makes in quoting our article; he makes us refer to the work of the Board as that of "aiding young men to prepare for the ministry and for Christian work," and then proceeds to show how we mislead people, since we really do help, according to our charter, "both sexes." But we wrote, and ZION'S HERALD so printed it, the word "youth" instead of "young men," and thus intentionally included "both sexes." One would suppose so careful a critic would have read with greater care an article which he publicly attacked. But we are sorry to add that the entire communication shows a similar lack of thoughtful consideration, not only of the subject discussed, but of the language criticized.

The writer proceeds: "The third point is purely imaginary. No such action was ever taken by the General Conference, or was ever published in any Discipline. And the same is true of the fourth point, which rests upon the third." Here are the two points so summarily disposed of: 3. "To take the annual collection for the Board on Children's Day in connection with the special Sunday-school services held on this day, in whatever part of the house of worship such services may be held." 4. "To have this collection from every Sunday-school go into the treasury of the Board of Education located at New York." And these points are characterized as "purely imaginary," and without disciplinary authority! Yet the Discipline distinctly says: "It is recommended that the second Sunday in June be everywhere observed as Children's Day; and that wherever practicable a collection be taken in the Sunday-school in aid of the Sunday-school Fund of the Board of Education."

Does our brother or any other thoughtful man suppose that this action was intended to limit the proposed collection to some given "room"? Was it not clearly intended that on this day and in connection with its special exercises the "Sunday-school" should take a collection for the special

objects of the Board, wherever that "Sunday-school" should meet? And now that these Sunday-school exercises have become so prominent a feature of the day as to be transferred to the main audience-room of the church, are we seriously to be told that the Board must surrender its collection? Does the "Sunday-school" in which the collection is ordered mean a local place, or a living body of people? Yet we are told this point is "purely imaginary," and the fourth is like unto it. The Discipline clearly says this collection is to be taken "in aid of the Sunday-school Fund of the Board of Education." But when we say that this is the original intention "to have this collection go into the treasury of the Board at New York," we are charged with an unwarranted statement. Where is the collection "in aid of the Sunday-school Fund of the Board of Education" to go but into its treasury?

The "fifth point," says our critic, "is based evidently upon a misconception of the spirit and intent of the action of the General Conference in 1874." We will not occupy space to discuss this point at length here. The subject is fully and candidly discussed in the Board's last annual report. The present corresponding secretary was not only in the General Conference that took the action, but in the committee and sub-committee that had the whole subject under consideration, and believes that the exact truth is fairly stated in the fifth point of the appeal as follows: "In case another educational collection for special Conference objects should also be taken on Children's Day, then 'all contributions of the day, unless otherwise designated by the donors,' should be equally divided between the Board and such Conference objects."

And here again our good brother has fallen into a strange misconception of the above language. We quote his exact words: "There was no legislation to the effect that one collection from the congregation at a Children's Day concert exercise should be sent to the Children's Fund of the Board of Education, and that if a second collection for education is taken that day, it should be divided equally between the Board of Education and the Conference Education Society, nor is there anything in the Discipline to that effect." No; nor does our language as above quoted either affirm or imply, as is here indicated, that if two collections are taken on Children's Day one entire collection and half of the other should be sent to the Board; on the contrary, we state distinctly that in such case, "all contributions of the day should be equally divided;" which is the exact language of the Discipline. We cannot escape the conviction that our brother, whom we highly respect, wrote this article "under pressure of other duties preventing" its "careful revision."

A word as to the alleged "attack" on Educational Societies or their loan system. We deeply regret this characterization of our words on this point. The Board has been especially careful to avoid "attacks" and antagonisms, as was evinced in this very communication criticized. But when it finds its collections appropriated by organizations supposed to be auxiliaries, yet differing widely from it, and many persons all over the church, supposing they had contributed to its treasury, writing to know why their contributions are not credited in the Board's report, it is obliged to make an explanatory statement; and if it does this in the kindest spirit, we submit it ought not to be charged with making any kind of an "attack."

The Board, and the church which it represents, is the party which has thus far been "attacked" in manifold ways. But we repeat, it is our aim to bring all these Educational Societies into actual and harmonious auxiliary relations with the Board, as the Discipline contemplates. Hence we try to be patient, and have not thus far pressed publicly even the one essential condition upon which the Board's charter permits an Annual Conference to share in the distribution of its funds. We are taking of annual collections for the Board's work, lest this might be misunderstood as a threat. For the sake of harmony and ultimate co-operation the Board has distributed in New England its funds with cheerful liberality, far beyond the receipts from that locality; let no New England brother think the Board has any other than the highest regard for its noble Society, or that it has any evil design upon this Society. The last year its entire income from the six New England Conferences was \$1,769 15, while the amount apportioned to schools within its bounds this year is over \$4,500. We know that New England is doing a good work for the whole church, and are more than willing to assist her in that work. We only ask that a great connective organization may receive cordial support from every part of our great church, and that its much needed work may be hindered by any spirit of localism. Let us work harmoniously together for our common Methodism.

C. H. PAYNE, Cor. Sec. of the Board of Education of the Methodist Episcopal Church.

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PLUMVILLE, Pa., April 23, 1887. "I am an earnest advocate of Compound Oxygen treatment and have recommended it to my afflicted friends." EMMA L. DAVIS.

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A trial of Ayer's Hair Vigor has convinced me of its merits. I have used it not only for the hair of my wife and daughter to be abundant and glossy, but it has given my rather scanty mustache a respectable length and a rich appearance."—R. Britton, Oakland, Ohio.

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Review of the Week.

Tuesday, June 25.

—Mr. Barnard of Lick Observatory discovers another comet.

—A riot occurred between negroes and Hungarians at Jones's Point, New York.

—The Carlier Brecht monument at Quebec was dedicated June 24, with imposing ceremonies.

—An unsuccessful attempt was made to destroy Harvard College Hospital with dynamite.

—A resident of Waterbury, Conn., who has been blind for thirty years, has been restored to sight.

—The New England Suburban Press Association is enjoying its summer excursion at Lake Sunapee, N. H.

—The marriage of Prince Frederick Leopold and Princess Louise of Schleswig was solemnized at Berlin to-day.

—The "Nipole," the sole survivor of the American fleet at Samoa, after the hurricane, has started for San Francisco.

—The Danish consul at Baltimore presents Captain Murrell of the steamship "Missouri" with the insignia of the Danish knighthood.

—A fire in Johnston destroys twenty-five houses. A remarkable advance has been made in clearing away wreckage at the bridge.

—The American Pharmaceutical Association Convention meets in San Francisco. Three hundred and seventy-five delegates are in attendance.

—Disastrous timber fires are raging west of Helena, Montana, on the Northern Pacific Railroad. Much delay and damage are caused by the fires.

—The second complement of men and material for the construction of the Nicaragua Canal, has left New York city on the steamer "Agua" for Graytown.

—Rev. William Henry Beecher, eldest brother of Henry Ward Beecher, died June 25, at the family residence in Chicago. His death was mainly due to his advanced age.

—Charles A. Gage, son of one of the masters of the English High School, who jumped from the fourth-story window of Hoyer Bros'. Building on Summer Street, this city, at the time of the recent fire, died at the Massachusetts General Hospital. This is the sixth victim of the fire.

Wednesday, June 26.

—Vinal Haven, Me., celebrates its centennial anniversary.

—The Women's Congress opens in Paris. M. de Baumes delivered an oration.

—Death of Mrs. R. B. Hayes, wife of ex-President Hayes, at her home in Fremont, O.

—Mrs. Lydia Ferrin, the oldest resident of Charleston, Mass., celebrated her 100th birthday.

—Opening of the 40th annual meeting of the American Medical Association at Newport, R. I.

—Dedication of the 120th New York regiment's monument at Gettysburg, with poem by Will Carleton.

—Dispatches from Bosnia report that fighting is going on between the Turks and insurgents at Novi-Bazar.

—Six young people, while rowing on the Hudson at Bath, N. Y., last night, were run down by a tug and drowned.

—A fatal railroad accident reported at Pine Bluff, Ark. The train thrown into a bayou and several people injured, one being instantly killed.

—Fifty persons were poisoned at a picnic near Woodstock, Canada, by drinking lemonade containing sugar of lead, and fifteen are not expected to recover.

—Rev. Dr. J. W. Bashford, of the Delaware Avenue M. E. Church, Buffalo, N. Y., is unanimously elected president of the Ohio Wesleyan University, at Delaware, Ohio.

Thursday, June 27.

—William Walker Phillips of New Jersey is appointed Minister to Germany.

—Death of Gen. Simon Cameron at Donegal Springs, Pa., from paralysis.

—Edward Atkinson has been made an LL.D. by the University of South Carolina.

—A bronze statue to the memory of Capt. John Mason was unveiled at Mystic, Ct.

—Gen. Butler's portrait was formally presented to the State of New Hampshire yesterday by the Butler Club.

—Terrible crash of three freight trains on the Chesapeake & Nashville Railroad, the train jumping the track and falling down about six feet. Eight persons seriously injured, and several children hurt.

—The gift of \$40,000 to the astronomical observatory of Harvard College by Mrs. Catherine Beecher of New York is to be applied to the construction of a photographic telescope having an objective of about 24 inches aperture, with a focal length of about 11 feet.

—Favorable weather dispels all fears of crop failure in Russia.

—Confirmation of reports of trouble with the Flathead Indians.

—Twelve bodies have thus far been recovered from the Ladbroke, Penn., wreck.

—Two canal boats run down and sunk by the steamship "Ogdan" at New York.

—The three missing steamers believed to be the Wassman expedition have arrived at Zanzibar.

—Princess Louise of Wales, the grand-daughter of Queen Victoria, has been betrothed to the Earl of Albany.

—The Springfield Cotton Mills at Oldham, England, have been destroyed by fire. The loss is \$20,000.

—Cloud bursts in Northern New York on Wednesday and Wednesday night did much damage to the country.

—Dr. Eugene Thayer, the well known organist, commits suicide at Burlington, Vt., by shooting himself through the head.

—Three cars on the Boston & Maine road, filled with Knights of Pythias, were thrown down an embankment at Dover, N. H. Several people badly injured.

—Edward Quinn, aged fifty-seven, a foreman at the Brush Electric Light Company's works in New York city, was killed last evening by an electric shock in the dynamo room.

—The old Anchor line steamship "Bellevue," now in the Mediterranean trade, ran down the schooner "Eve L. Smith" off Fire Island yesterday afternoon, and sank her, but saved everybody.

Friday, June 28.

—The British bark "Recluse" is reported lost with all her crew.

—Hon. Frederick Douglass has been appointed Minister to Haiti.

—Miss Lydia Souther, of Quincy, celebrates her 100th birthday.

—The funeral of Mrs. R. B. Hayes occurred at Fremont, O., yesterday.

—Destructive cyclone, waterspout and hail storm reported in Minnesota.

—Carolina Patti, the well-known singer, and sister of Adeline Patti, died in Paris.

—Steamers "Bay Queen" and "Eola" were damaged by a collision in Narragansett Bay.

—Johnstown's losses are estimated at 4,000 persons killed and \$6,000,000 worth of property lost.

—The chamber of deputies at Paris have passed the Panama Canal Relief bill by a vote of 388 to 58.

—The non-capable yacht "Neversink," which sailed from Boston, has arrived safely at Havre.

—Heavy forest fires are reported in Montana, an area of over one hundred square miles being covered.

—A new oil company has been organized at Cincinnati, which, it is expected, will be a rival to the Standard Oil Company.

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—The Ottawa government signs the contract with Mr. Anderson for a fast ocean mail and passenger service between Canada and England.

—Maria Mitchell, until within a year professor of astronomy at Vassar College, died yesterday at Lynn. She was the second daughter and third child of Hon. William Mitchell.

Monday, July 1.

—Lightning caused a \$40,000 fire at Northbridge Saturday night.

—Ferry steamer "William Armstrong" sinks in the St. Lawrence River. No lives lost.

—Dr. McDow, who killed Editor Dawson of Charleston, S. C., was acquitted on Saturday.

—Mysterious explosion in the new Fiske building on State Street, this city. Several persons injured.

—The interior of the Academy of Music of Cleveland, O., was burned out on Sunday; loss \$40,000.

—Queen Christina of Spain ascended 1,000 feet in an army balloon at Madrid. The balloon was christened "Maria Christina."

—Fire at Lauenburg, Germany, destroyed thirty-six buildings and valuable machinery, involving a loss of about \$2,500,000.

—The French cable steamer "Ponyer Quartier" arrived at Canoe, N. S., Friday afternoon, with the French Atlantic cable from Sydney, and landed it at Fox Island.

—There has been a decrease of about \$15,500,000 in the public debt since June 1. This will make the debt reduction for the fiscal year ending June 30, \$88,182,200.

—While a balloon was ascending from the Exposition grounds at Paris, the car caught the machinery gallery and was detached from its fastenings. One of the three occupants was killed, and the others were dangerously injured.

—Three persons were killed and several were badly injured by an accident to the 11 A. M. Boston and Albany express train from Boston. The train was derailed at New Haven. Among the killed was Miss Mary A. Brigham, president of the Holyoke Seaside and College.

THE CONFERENCE.

(Continued from Page 5.)

the American Indian," by Rev. J. H. James; "Duties of Preachers to their Predecessors and Successors," by Rev. J. G. Gammon; "How to Make the Pulpit a Center of Power," by Rev. E. F. Newell; "How to Close a Pastorate," by Rev. W. Kirkby; "The Needs of the Yarmouth Camp-meeting," by Rev. S. M. Beal, followed by Rev. W. E. A. on Wednesday morning Rev. N. C. Alger gave an address on "The Constitutional Amendment not Dead," which was succeeded by a paper by Rev. C. S. Davis on "The Present Status of the Temperance Question." A vigorous discussion followed, which was continued up to the time of adjournment. The essays were carefully prepared, and the most of them elicited much interest and discussion.

The sermons were enjoyed by the intelligent audiences that listened to them. Revs. G. E. Brightman, S. McBurney and T. J. Everett were elected committee on programme. Revs. W. J. Smith, W. E. A. and A. P. Palmer were appointed to draft a constitution for the government of the meeting and report at the next meeting. Appropriate resolutions of thanks to the pastor, Rev. Geo. E. Dunbar, the trustees of the church, and the families entertaining the preachers, were adopted. Twenty-eight preachers were present. Dr. Gallagher was present during a part of the session. Father J. B. Husted also cheered us with his presence. The meeting on the whole was an excellent one, and was enjoyed much by the people, who gave us royal entertainment. The church was prettily decorated by the young ladies of the society, with flowers, potted plants and evergreens. On the preceding Sunday the pastor preached to the children and held the floral concert in the evening, these decorations serving the double purpose of Children's Day and the District Preachers' Meeting. X. Y. Z.

NEW HAMPSHIRE CONFERENCE.

Clarendon District.

Rev. N. C. Alger was summoned to Contoosook to attend the funeral of Miss Carrie Kimball, who died June 19, and was buried the 21st. The deceased was much beloved, and leaves a wide circle of relatives and friends to mourn her departure. Rev. E. S. Collier, the present pastor, and Rev. R. T. Wolcott, his predecessor, assisted in the services. The church of which the deceased was a consistent member was crowded with sorrowing friends.

The local reporter of Newport has learned the history of Bro. Dockrill, the new pastor in that place, and published it in the village newspaper. Our brother hails from the Provinces, where he did faithful service as a Methodist preacher, traveling in three years 10,500 miles, and preaching, on an average, five times each week. He came into the New Hampshire Conference in 1876, and has done faithful and efficient service. The opening of the work at Newport has been very auspicious.

Children's Day was duly observed. The church was tastefully decorated. The pastor preached from Ecclesiastes 12:1. It was a very interesting sermon. A large congregation was present at the concert in the evening, the programme of which was very good.

Concord District.

At East Haverhill the work opens well. Congregations and Sunday-school are increasing. The pastor's salary was increased \$50. Several have sought the Lord since Conference. The new vestry is nearly ready to occupy. The pastor, Bro. H. E. Allen, has plenty of work. This is his Sabbath order: 11 A. M., preaching; 12, Sunday-school; 3 P. M., meeting in a school-house two miles away; 5 P. M., social meeting at the church; at 7.30, in a school-house two miles in another direction. Then there are several meetings during the week. The pastor says: "What I find—a good place, pleasant people, an excellent presiding elder."

Dover District.

The church and Sunday-school at Greenland observed Children's Day the third Sunday of the month. The pastor, Rev. M. Howard, was assisted in the service by his son, Rev. C. M. Howard. In the evening was held the concert. It was pronounced one of the best for years. The decorations of the church were very fine.

Rev. M. Howard, of Greenland, preached the annual sermon before the graduating class of the high school in

that place, Sunday afternoon, June 23. The Methodist church at Raymond, which has been closed five Sundays for repairs, was reopened on the evening of June 19, with informal religious services. Rev. I. H. McConnell, D. D., of Lawrence, Mass., preached from Romans 12:1, 2, a sermon characterized by great simplicity, spirituality and unction. Nearly \$700 has been expended on the audience-room. New pews of ash, with cherry trimmings, a new carpet, new cushions, new side lamps, and a new altar rail have been added. The walls have been newly painted and some long-needed alterations made about the pulpit platform. The audience-room is now one of the neatest and most comfortable among the country churches in the State. The floral decorations on the occasion of the reopening were unusually fine. The debt is all provided for. The work in this church is very prosperous. Rev. C. M. Howard, the pastor, has had excellent success, and is now in the fourth year of his pastorate with this people.

Rev. J. W. Presby, a former member of this Conference, is now stationed at Portland, Conn., a growing town immediately opposite Middletown. He has an excellent charge, and is enjoying it very much. A local paper contains an interesting poem written by him, and read before the G. A. R. on Memorial Day, and published by request. New Hampshire is a fine training ground. From her bounds men go into many of the best charges in other Conferences.

MAINE CONFERENCE.

Augusta District.

The preacher at Farmington is very highly favored. One of the parishioners a year ago gave him a cow, and now he has given him a nice carriage made to order this spring expressly for him. The society here is also possessed of a giving spirit, and has lately given to the society at West's Mills, Industry, twenty-four cushions for use in their new church.

Rev. Peter E. Norton, for more than twenty years a local preacher in the Methodist Episcopal Church, passed quietly away at his son's house at Farmington, June 14, after an illness of three years—accompanied by intense suffering—aged 62 years. In our visits to him we found him always patient, hopeful and trusting, "waiting for the boatman."

At Wilton the parsonage purchased last year has been thoroughly renovated, and new windows, carpets and curtains furnished. The work has been under the direction of Brother and Sister Nottage, to whom great credit must be given. In appreciation of their efforts, the society attended their reception at their new home, and left many tokens of their friendship. Children's Day was observed here June 16. At the close of the successful concert in the evening, the retiring superintendent, R. B. Fuller, was presented with a valuable set of books.

The reports from the district are full of encouragement. Brethren, the thousand are coming.

Two members were received into the church at East Livermore, June 16.

One has been converted at "Talcott" (New Portland circuit). The pastor, J. P. Roberts, writes: "The Holy Spirit came upon the people, and nearly every one wept during the service."

At Weld there has been a growing spiritual interest for several months. Quite a number have begun the Christian life. At the quarterly meeting last week two more enlisted and two others joined the class.

At Strong two were baptized by immersion last Sabbath and eighty partook of the holy sacrament.

At West Phillips no services have been held for nearly two years. When Bro. Barber reached the charge, he established services on this part of the charge, with very gratifying prospects. At the last quarterly meeting a large congregation gathered, and one seeker presented herself for prayer. One also started at Phillips last week.

The new pastor at Solon is finding encouragement in his work. One young lady sick unto death has given good evidence of a change of heart, and others are starting out on this line.

The Ministerial Association at Strong was fairly attended, and the meeting proved profitable to the brethren and to the society at Strong. G. C. A.

Portland District.

Hollis Centre is supplied by S. B. Sawyer, of Gorham, and though not very strong, is pressing on. A good congregation was out to quarterly meeting and accorded the presiding elder a hearty reception and a good collection.

Goodwin's Mills is being served this year by Rev. B. Freeman. At the quarterly meeting he was away at Biddeford, preaching for Bro. Southard, who was sick. Rev. Silas Emerson, a veteran supernumerary, supplied his place, and the people were blessed under the Word preached. From continued sickness, Rev. C. A. Southard has been compelled to resign his charge to the care of the presiding elder, and will take rest for a year. This church loses a devoted and faithful man, whose abundant labors have overtaken his strength. He leaves much to the regret of the church, whose sympathy and prayers will accompany him. Brethren, bear this dear brother and his afflicted partner to the throne of grace, that God may have both in His special keeping, and that our brother may return with health perfectly restored to render yet many years of effective labor in the church of God!

The Ministerial Association of the district met at Kennebunkport, according to notice, June 17 and 18. Bro. Ratcliffe preached an interesting and thoughtful discourse from Matt. 14:31, Monday evening, and Bro. M. Pratt discoursed eloquently from Galatians 6:

14. His sermon was followed by several stirring speeches on Christian experience, and the meeting closed with the unction of the Spirit resting upon it. Essays were read by the following brethren: J. Collins, "Dorchester's Romanism vs. Public Schools"—a perfectly Collinsonian review, full of sharp points, quaint illustrations, and moving gesticulation. "Young People's Societies" was treated historically well by W. Canham, and the theoretical and practical side was calmly and very wisely discussed by A. W. Pottle. "What can be Done to Increase the Efficiency of our Sunday-schools?" was considered by A. S. Everett, the efficient superintendent of Chestnut St. Sunday-school. His criticism of some methods was pointed and well timed; his suggestions for improvement showed a mind at once practical and earnest.

"The Blair Education Bill" was defined and its purpose defended by Dr. Whitaker in words cogent and sustained by argument lucid and convincing. "The Sabbath Rest Bill" had no essayist present, but its purport and intent were clearly laid before us by Bro. M. B. Pratt. The essays and topics were discussed by nearly all the brethren. The representation of ministers was not as large as usual, there being only nineteen present from the district. Rev. G. R. Palmer, the new and enthusiastic financial agent of Kent's Hill, added one more to the number. While we enjoyed his terse remarks upon the topics, it was evident that his chief concern was to get subscribers to the prospective new building at the Hill. He is on his third thousand toward the twenty-five required to complete the edifice.

The officers for the ensuing year were chosen: the presiding elder, president; S. Hooper, secretary; S. F. Wetherbee, F. A. Bragdon, and Francis Grover, executive committee. The next meeting will be held at Second Church, Kittery.

Wednesday evening, June 19, was a time that will be long remembered by the Methodists at East Deering. For several years past this has been held as a second preaching-place in connection with Woodford's. Preaching services here were inaugurated by Rev. W. W. Baldwin, now of Fitchburg, Mass., and success attended his labors. These were followed by those of Rev. W. F. Berry, and the latter by those of Rev. R. Sanderson. Each of these desired to organize a society, but the time was not ripe. When the present pastor, Rev. J. A. Corey, first went there, he was encouraged even by Baptists to form a society. On further inquiry, he found the people ready, and the time was appointed. A good congregation came out. Rev. W. S. McIntire, of Lewiston, conducted the opening services. Bro. Corey preached a very appropriate discourse from Acts 1:8, after which eight were received from probation, three from other churches, three from Chestnut St., eleven from Congress St., and five were taken on probation. With these 25 members, and five on probation, we see a promising nucleus for future success. A flourishing Sunday-school of about 75 members is also among the encouraging aspects of the place. Situated at an angle of the cove between Woodford's and Portland, in the midst of delightful rural scenery, nothing can prevent this from becoming the centre of a dense population; and the church now formed, with proper care and management, cannot but become, in the course of a few years, large and flourishing. W. S. J.

VERMONT CONFERENCE.

St. Albans District.

At Grand Isle and South Hero the work is opening very pleasantly. Bro. S. L. Hedges has been cordially received and made to feel that he is welcomed on the charge. The attendance at the first prayer-meeting of the year was thirteen, a larger number than usual, but the attendance has increased to fifty in seven weeks. Children's Day was observed. The collection amounted to \$13—more than four times as much as any preceding year, and over \$11 above the average for the past twelve years.

At Colchester the new pastor and wife have been cordially received, and the work on the charge is well under way. All the services are well sustained, and considerable religious interest is already manifest. Two persons have desired prayers, and Bro. Emery, with an exercise of faith, expects "his personal presence in six Sunday services indicates his usual interest, there should be victory on the Lord's side. Mrs. Emery was taken seriously ill about the first of June, is yet unimproved, and some doubts are entertained of her recovery. We trust that she may be spared. S.

EAST MAINE CONFERENCE.

Rockland District.

Randolph. — June 18 was a red-letter day with the Randolph church. The Ministerial Association assembled the preceding evening, and the opening sermon was preached by Rev. W. F. Stewart, of Damariscotta. The morning service was a good time. At 10 o'clock the Association was called to order by the presiding elder, the devotional services were conducted by Rev. B. B. Byrne, and Rev. J. H. Bennett was elected secretary. The reports from the church were encouraging. Most of the congregations had increased, and quite a large number had requested prayers. The outlook for the year is very encouraging.

The afternoon and evening were devoted to the reopening services of the church. Improvements to the amount of \$1,300 had been made, and the church presents a beautiful appearance. The afternoon sermon was preached by Rev. Geo. W. Hunt, of Gardiner, from 1 Timothy 1:16. It was an able and inspiring discourse. The financial report by the pastor, Rev. W. W. Ogier, revealed the fact that a debt of \$150 remained on the church. Subscriptions were received to the amount of \$100. At the evening service an able and interesting sermon was preached by Rev. S. L. Hanson, of Boothbay Harbor, from Psalms 138:8. Subscriptions to the amount of \$156 were received, making a total of \$256 for the day. Large congregations were present at each service. The solos by Rev. N. La Marsh, of Searsport, were greatly enjoyed and added much to the interest of the occasion. The supper served by the ladies in the vestry of the church was much enjoyed. The day closed with the formal reopening of the church by the presiding elder. This was a grand day, and will be long remembered by all those present.

The closing session of the Association was held Wednesday morning. Papers were presented by Bro. Prince on "Duties of Preachers to their Predecessors," and by Bro. Hanson and Dunton on "What Change in Our Church Policy is Desirable?" Both subjects were fully discussed. There were present during the Association twenty ministers. Among the number were Bros. Hunt, Foss, Jones and Clifford of the Maine Conference. The next session of the Association will be held at Damariscotta in October. Bros. Stewart, Pentecost and Hills were appointed a committee to arrange the programme. The members of the Association are requested to send subjects that they desire presented, to the committee.

North and East Vassalboro. — Bro. C. A. Maine has made a fine impression upon this charge. One person has been received on probation, and the pastor's claim has been increased \$50 over last year.

China. — Four persons have been received in full since the last quarterly service. The claim has been advanced, and the outlook is good. The people are pleased to have Bro. E. A. Gilden return for a second year.

Palermo. — The work is advancing finely on this charge under Bro. J. H. Bennett. A new field has been entered since Conference. It promises well.

Unity. — The sickness of Bro. T. J. Wright's wife has delayed him a little in taking up his work upon this charge. Several improvements upon the parsonage and increased congregations prove that the new pastor has not been idle.

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Clinton. — Prosperity is with this people. Children's Day was observed with fine success. Arbor Day was observed by the planting of nineteen shade trees upon the church lot. Four persons have been received into full membership. Pastor W. L. Brown is hopeful and in labors abundant.

East Knox. — Bro. D. A. Goodwin, the pastor, met with a serious accident a few days since. In stepping from his carriage he slipped and fell upon the wheel, breaking two ribs. He will be confined to the house for a short time.

The Nobleboro Camp-meeting will be held upon the district grounds, August 19, 24. It is hoped that all the brethren on the district will arrange to be present on the entire week. Come to work for the Lord, and let us make it the best meeting ever held on the grounds. Pray for it!

The publisher of the Year Book has about 200 extra copies on hand, and it is hoped that every pastor will order as many copies as possible. In order to reduce the price, 600 copies more than last year were published.

At Colchester the new pastor and wife have been cordially received, and the work on the charge is well under way. All the services are well sustained, and considerable religious interest is already manifest. Two persons have desired prayers, and Bro. Emery, with an exercise of faith, expects "his personal presence in six Sunday services indicates his usual interest, there should be victory on the Lord's side. Mrs. Emery was taken seriously ill about the first of June, is yet unimproved, and some doubts are entertained of her recovery. We trust that she may be spared. S.

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EAST MAINE CONFERENCE.

Rockland District.

Randolph. — June 18 was a red-letter day with the Randolph church. The Ministerial Association assembled the preceding evening, and the opening sermon was preached by Rev. W. F. Stewart, of Damariscotta. The morning service was a good time. At 10 o'clock the Association was called to order by the presiding elder, the devotional services were conducted by Rev. B. B. Byrne, and Rev. J. H. Bennett was elected secretary. The reports from the church were encouraging. Most of the congregations had increased, and quite a large number had requested prayers. The outlook for the year is very encouraging.

The afternoon and evening were devoted to the reopening services of the church. Improvements to the amount of \$1,300 had been made, and the church presents a beautiful appearance. The afternoon sermon was preached by Rev. Geo. W. Hunt, of Gardiner, from 1 Timothy 1:16. It was an able and inspiring discourse. The financial report by the pastor, Rev. W. W. Ogier, revealed the fact that a debt of \$150 remained on the church. Subscriptions were received to the amount of \$100. At the evening service an able and interesting sermon was preached by Rev. S. L. Hanson, of Boothbay Harbor, from Psalms 138:8. Subscriptions to the amount of \$156 were received, making a total of \$256 for the day. Large congregations were present at each service. The solos by Rev. N. La Marsh, of Searsport, were greatly enjoyed and added much to the interest of the occasion. The supper served by the ladies in the vestry of the church was much enjoyed. The day closed with the formal reopening of the church by the presiding elder. This was a grand day, and will be long remembered by all those present.

The closing session of the Association was held Wednesday morning. Papers were presented by Bro. Prince on "Duties of Preachers to their Predecessors," and by Bro. Hanson and Dunton on "What Change in Our Church Policy is Desirable?" Both subjects were fully discussed. There were present during the Association twenty ministers. Among the number were Bros. Hunt, Foss, Jones and Clifford of the Maine Conference. The next session of the Association will be held at Damariscotta in October. Bros. Stewart, Pentecost and Hills were appointed a committee to arrange the programme. The members of the Association are requested to send subjects that they desire presented, to the committee.

North and East Vassalboro. — Bro. C. A. Maine has made a fine impression upon this charge. One person has been received on probation, and the pastor's claim has been increased \$50 over last year.

China. — Four persons have been received in full since the last quarterly service. The claim has been advanced, and the outlook is good. The people are pleased to have Bro. E. A. Gilden return for a second year.

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A GOOD OPPORTUNITY. — The Massachusetts Agricultural College offers a good opportunity for young men, in and out of the State, to obtain a thoroughly practical education. It offers eight free scholarships to young men living in the State, and the legislature established a labor fund which permits the college to offer employment to those students requiring aid, thereby enabling them to pay their way, either wholly or in part. The instruction offered includes a thorough English education, a good training in chemistry, botany, natural history, mathematics and agriculture, as well as the modern languages.

Taking into consideration the eighty free scholarships and the opportunity to work one's way, it is certainly a rare opportunity for young men who desire a liberal education, but who may not possess the means to obtain it.

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Boston Young Women's Christian Association.

The Normal Class in Domestic Economy and Industrial Arts will re-open the first Wednesday in October. Early applications advisable as the number is limited to twelve.

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